

LINGUISTIC SURVEY OF INDIA

VOL. IX.

INDO-ARYAN FAMILY

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I Introductory
- „ II. Mōn-Khmēr and Tai families
- „ III Part I Tibeto-Burman languages of Tibet and North Assam
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages
- „ „ III Kuki-Chin and Burma groups of the Tibeto-Burman languages
- „ IV Munda and Dravidian languages
- „ V Indo-Aryan languages, Eastern group
 - Part I Bengali and Assamese
 - „ II Bihārī and Oriyā
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī)
- „ VII Indo-Aryan languages, Southern group (Marāthī)
- „ VIII Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Pisācha languages)
- „ IX. Indo-Aryan languages, Central group
 - Part I Western Hindī and Punjābī
 - „ II Rājasthānī and Gujarātī.
 - „ III Bhil languages, Khāndēśī, etc
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Illustrating the distribution of the Beluch Dialects and of Khatkhathi To face p. 1.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña	
ट ṭa	ठ ṭha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na	
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or va		
श śa	ष sha	स sa	ह ha	ड ṭa	ड ṭha	ळ ḷa	ळ ḷha			

Visarga (:) is represented by *h*, thus क्रमः *kramaśaḥ* *Anusvāra* () is represented by *m*, thus सिंह *simh*, वस *vamś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng*, thus बंग *bangsa* *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus में *mē*

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc	ح h	د d	ر r	س s	ع 'e
ب b	خ ch	ذ d	ز z	ش sh	غ gh
پ p	ه h	ز z	ر r	ص s	ف f
ت t	ك kh		ج gh	ق q	ق q
ث t			ط t	ك k	ك k
ث s			ط z	گ g	گ g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing <i>anunāsika</i>	و when representing <i>anunāsika</i>
				in Dēva nāgarī, by ~ over	in Dēva nāgarī, by ~ over
				nasalized vowel.	nasalized vowel.
				و or v	و or v
				ه h	ه h
				ي y, etc.	ي y, etc.

Tanwin is represented by *n*, thus ألف *fauan*. *Alif*, *maqṣūra* is represented by *ā*;— thus, داء *da'wā*

In the Arabic character, a final silent *h* is not transliterated,—thus داء *banda*. When pronounced, it is written,—thus, داء *gunāh*

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēlhtā*; (Kāś-mīrī) चह *chāh*, कहर *kar*, pronounced *lor*, (Bihārī) देखि *dēkhi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *te* sound found in Marāṭhī (त), Pushtō (ټ), Kāśmīrī (ټ, त), Tibetan (ཅ), and elsewhere, is represented by *te*. So, the aspirate of that sound is represented by *teh*.
- (b) The *dz* sound found in Marāṭhī (ड), Pushtō (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzeh*.
- (c) Kāśmīrī (ټ) is represented by *ñ*.
- (d) Sindhī (ڙ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Pushtō ږ or ږ are represented by *ŋ*.
- (e) The following are letters peculiar to Pushtō :—
 ټ *t*; ځ *te* or *dz*, according to pronunciation; ډ *d*; ړ *r*; ښ *zh* or *g*, according to pronunciation; ښ *zh* or *lh*, according to pronunciation, ږ or ږ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb*; ٺ *bh*; ٽ *th*; ٿ *t*, ٺ *th*; ڀ *ph*; ڄ *jj*; ڇ *jh*; ڃ *chh*;
 ڙ *ñ*, ڙ *dh*, ڙ *d*; ڙ *dd*; ڙ *dh*; ڙ *l*; ڙ *lh*; ڙ *gg*; ڙ *gh*;
 ڙ *n*; ڙ *n*

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>a</i> ,	“ “ “ <i>a</i> in <i>hat</i> .
<i>ē</i> ,	“ “ “ <i>e</i> in <i>met</i> .
<i>ō</i> ,	“ “ “ <i>o</i> in <i>hot</i> .
<i>e</i> ,	“ “ “ <i>é</i> in the French <i>état</i> .
<i>o</i> ,	“ “ “ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	“ “ “ <i>ō</i> in the German <i>echōn</i> .
<i>ū</i> ,	“ “ “ <i>ū</i> in the “ <i>mūhe</i> .
<i>th</i> ,	“ “ “ <i>th</i> in <i>think</i> .
<i>dh</i> ,	“ “ “ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *l'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Kṛōwār) *āxistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhil languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' viz, Bāorī, Habūrā, Pār'dhī, and Sīyālgūrī, have been discovered to be varieties of Bhilī and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhilī and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway, I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

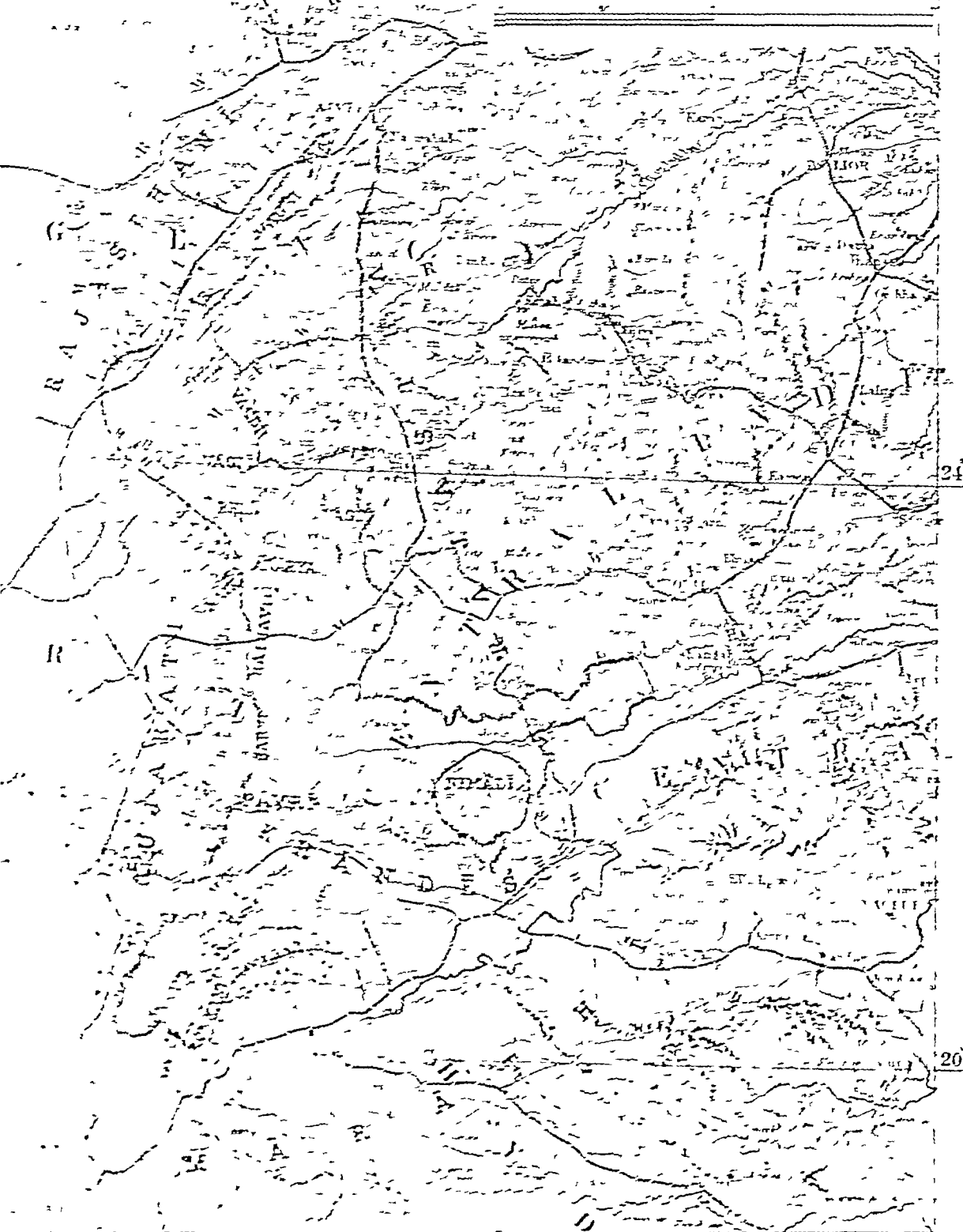
I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhil dialects.

GEORGE A. GRIERSON.

Map

ILLUSTRATING THE DISTRIBUTION OF THE
BHIL DIALECTS AND OF KHANDESI

Scale = 6 Miles



3-1. DIALECTS AND KINSHIPS.

The frontier running between Hyderabad, British India, the Central Provinces and the Bombay Presidency is indicated by many miles known under various names, such as *Chitrak*, *Chitra* and so forth.

Their home may be described as an irregular elongated triangle with the apex in the *Deccan* hills and the base roughly corresponding to the south-eastern frontier of the District of *Madras*. The frontier line goes south-westwards from the *Deccan* range including the south-eastern corner of *South* and thence to the south including *Madras* and the eastern portion of *Hyderabad*. The population of the *South* District and the *South* Agency and of the *Hyderabad* Division of the *Deccan* State is mostly *Chit* and *Chitra* and thence to *Madras* and *Hyderabad* and even further south in *Andhra*. From the south of *Champanur* in the *South* Agency the frontier of the *Chit-Chitra* country proper turns first eastward and then northward including the north-western end of the District of *Madras*. It then crosses *Madras* leaving the greater-southern-part of that District to *Madras* follow the south-eastern frontier of *Madras* including a strip of the *Madras* District of *Madras* and the *Champanur* District of *Madras*. Thence it turns northwards to the *Deccan*. In *Champanur* however *Chit* is spoken in a large circular area to the west of the *South* District. The frontier line then follows the *Deccan* towards the east and then goes northwards to the *Deccan* where it turns westwards up to near the town of *Indore* whence it runs in an irregular line up to the *Deccan* hills including the western portion of *Madras* and *Madras*, *Madras* and the west of *Madras*, *Madras* and the hills north of the *Deccan* State.

Outside of this territory we find *Chit* tribes in various Districts of *Madras* and similar dialects are spoken by wandering tribes in the *Deccan*, the *Central* Provinces and even in the *Madras* District of *Madras*. *Chit* are found all over *Madras* India but it is only in *Madras* that their dialect resembles that spoken by the various *Chit* tribes and by the *Chit* of *Madras*.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general result. They are as follows.—

<i>Chit</i> Dialects	1,25,000
<i>Chit</i> Dialects and <i>Chit</i> Dialects	1,25,000
Total	2,50,000

The dialects in question are mostly bounded towards the north and east by the various dialects of *Hyderabad* towards the south by *Madras* and towards the west by *Madras* and *Madras*.

Among the dialects spoken within the territory stretched above there is one peculiar to the *Deccan* which has hitherto been classed as a form of *Madras*. The ensuing pages will however show that the so-called *Chit* dialects gradually merge into the language of

Khāndesh, on the other that Khāndēśī itself is not a Marāthī dialect. Several suffixes, it is true, are identical with those used in Marāthī. But most suffixes and the inner form of the language more closely agree with Gujarāti and Rājasthānī.

The northern and eastern dialects connect Gujarāti with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāthī dialects of Thana. The influence of Marāthī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarāti. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāthī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*,
 Pronunciation—foot. The same is the case in Rājasthānī dialects and in
 Kōnkanī, but usually not in those dialects where the Marāthī
 influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in
 Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarāti and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ʃ* and *ʒ*, respectively, in Marāthī and in the Charōtari dialects of Gujarāti.

S very commonly develops to a sound which is described as something between *h* and *ʃ*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarāti and Mālvi. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarāti and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *lōdō* or *lhōdō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *lifo* and *lido*, taken; *tāhī* and *dāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāthī *ʃ*.

In many dialects a medial *r* is frequently elided, as in *lōi* for *lari*, having done; *mōi* for *marū* I may die; *dūv*, for *dūr*, far, all of which are quoted from the Mawchi of Khāndesh.

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Pisācha), as well as in some dialects of Bengali (notably Rājbangsī), all of which belong to the Outer Band of Indo-Aryan Languages.

The inflexion of nouns is mainly the same as in Gujarāṭī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s*. In Ahīrī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects, thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in *ā* as in Gujarāṭī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhil dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarāṭī. As in some Gujarāṭī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc., it also occurs as *hō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lā*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *hō* and *hē*, respectively. These suffixes are apparently confined to the west, from Sunth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarāṭī, thus, *hū*, I, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvi, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

The present tense of the verb substantive is *chhū*, etc., in Gujarāṭī and Eastern Rājasthānī, and *hū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhū*, and an *h*-suffix where the corresponding form is *hū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west. We also find a *gō*-suffix in Mālvi and some dialects of Mārwarī.

All these forms occur in the various Bhil dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Magrī and Nyār, in the hill tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhil dialects of Mahikantha, the Sunth State of Rewakantha, the Nōri dialects of Alī Rajpur, the Māwchī dialect of Khandesh, and the various forms of Bhili spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhri, Gāmti, Narkādi. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī.

The future is formed by adding an *h*-suffix in most of these dialects. In the north, however, in Merwara, we find the Jaipurī future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvi.

The *chh*-form of the verb substantive *s*-form prevails in the Bhil dialects of

BHĪLĪ OR BHILŌDĪ.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kālī paraj*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhīla*¹. Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Mundā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Arvan dialect, closely related to Gujarātī and Rājasthānī.

Number of speakers

Bhīlī has been reported from the following localities —

	No. of speakers
Mewar State	101,500
Banswara and Kushalgarh	136,700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56,000
Bhopawar Agency	440,500
Jhalikantha	10,200
The Dangs	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Rewakantha	101,000
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	1,163,872

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows —

Name of dialect	Where spoken	No. of speakers.
Ahīrī	Cutch	30,500
Anārya (i.e. 'Non-Aryan') or Pahādī	Rewakantha	43,500
Baorī	Punjab, Rajputana, and United Provinces	43,000
Barēl	Chhota Udaipur	1,000
Chārapī	Panch Mahals and Thana	1,200
	Carried over	119,200

¹ It is not impossible that Bhīla is itself really a Prakrit corruption of *Abhīra* which has been adopted again, in this form, by Sanskrit.

the Northern Konkan, such as Vār'li, Phud'gī, Sām'vēdi, and Vād'val, which have now become real Marāthī dialects, though their original base must have agreed with Bhili. More towards the east the Bhil dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhil dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāthī. In most cases, however, the Marāthī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nīmar, the Bhili seems to have been more strongly influenced by Marāthī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāthī, see below, p 174. From Berar only one set of specimens has been received. It had been prepared in Basimand and was written in a form of Gōndī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōndī-speaking Bhils simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhil dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhil dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhil grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhil dialects, and the form of Bhili spoken there has accordingly been dealt with as Standard Bhili.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch'. The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhili is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mār'wārī. Thus the periphrastic future ending in *-gō* begins to occur in Kotra.

The influence of Mār'wārī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsīā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag'rī which is almost pure Mār'wārī.

If we return to Mahikantha we can trace another series of dialects forming a link with Māl'vī. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhili of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhili which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhil dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhili of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhil dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhil dialects gradually merge into Nimārī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik'ḍī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik'ḍī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahīrī to a series of dialects which runs down from Rewārāntha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewārāntha Agency. They agree with the Bhilī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *i*.

In these dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hū karū chhū*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mā karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas* he does; *kar'tas*, they do.

The northern Bhil dialects mainly agree with Gujarātī and Rājasthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhū*, I am; *chhē* and *chhatāh*, they are. Compare also forms such as *jāt'lu chhē*, thou goest.

Pāwṛī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhilī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik'ḍī, and the various forms of that speech will therefore be dealt with after the Bhilī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Mār'cī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhrī, Gāmpī, and Dabḍā. Rānī may be considered as the link connecting the southern forms of Bhilī with Pāwṛī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dēḥh* with *Pāw'rī*. Both dialects begin to use the Marāthī form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh. The possessive pronouns are *mā*, my, *tā*, thy, as in Rajpipla, *Māw'chī*, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhil dialects of Nawsari have still more traces of the influence of Marāthī, and the various forms of the so-called Kōnkanī gradually merge into the broken Marāthī dialects of Thana.

In Nasik, Kōnkanī merges into several Bhil dialects which are almost identical with Khāndēsi.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhilī of Nīmar. That dialect has been largely influenced by the Marāthī of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhil dialects spoken by some vagrant tribes, viz., Bāori, Habūrā, Pār'dhī, and Siyālgiri.

It should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Bhils have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Mundā stock. We are not as yet in a position to settle the question.

The various Bhil dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Mundā, thus, *tāhī*, a cow, *bōdō*, back. Compare Mundāi *tāhī*, to milk a cow, Khariā *bōd*, back.

In other cases there is apparently a certain connexion between Bhilī and Dravidian. Compare *talpā*, head, *tōlī*, a cow, *ākh'lō*, a bull, with Tamil *talei*, head, Gōndī *tālī*, a cow, Kanarese *ākalu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Mundā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows

Soft aspirated letters are commonly hardened. Thus, *lhōrō*, a horse, *phāi*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōndī, etc. Thus, *bairũ*, a wife, *bairã*, wives. The same is also the case in the Marāthī dialects of the coast where Dravidian influence is probable

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāthī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōdu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix

It would ~~not~~ be safe to urge such points. They are not of sufficient importance ~~to furnish~~ a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a Mundā form of speech, which was in its turn superseded by a Dravidian tongue

BHILĪ OF MAHIKANTHA

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV CHAS S.,—*Rudiments of the Bhili Language* Ahmedabad United Printing Press, 1895

Mr Thompson's Bhili is in all essential points the dialect of Mahikantha

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot, *pan* and *pōn*, but. In the same way we find *ō* for *ā* in *pōnī* (Gujarātī *pōnī*) and *pānī*, water. In some Gujarātī dialects this *ō*, transliterated *o* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ō̃*, and seems to be pronounced like *ou* in French 'bon.' Thus, *tamā̃* and *tamō̃*, you, *ā̃h* and *ō̃h*, eye.

Final *i* in the singular of feminine nouns is commonly pronounced almost as an *ē*, thus, *sōrī* or *sōrē*, daughter, *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ē̃*, and *nē* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī, thus, *sōrī̃*, Standard Gujarātī *chhōrī̃*, a child, *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*, thus, *junū*, old, pronounced *zunū*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *i*-bases, it is, however, pronounced as an ordinary *j*, thus, *gījyō*, (he) went, *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *d* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects, thus, *lhōrō* and *ghōdō*, a horse.

A *y* followed by a vowel is often changed to a *gy*, thus, *sōrī*, a daughter, *sōrjyānō*, of daughters, *mayā* and *mājyā*, compassion, *māryō* and *mārjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *o* and *u* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language, thus, *hū atō*, Standard Gujarātī *hū hatō*, I was. *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. Thus *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *h*. Thus, *hōnū*, Gujarātī *sōnū*, gold, *bēh*, Gujarātī *bēs*, sit. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *tāhī* and *dāhī*, a cow, *līdū* and *lītū*, taken, *up'tū* and *ubū thāvū*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *l'ēr*, house, *ghōdō* and *lhōdō*, a horse, *thām'tū* and *dhām'tū*, to run, *thōlū* and *arōlū*, white: *bhāi* and *phāi*, a brother, and so on.

The principal features of the Bhili dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev Chas S Thompson's *Rudiments of the Bhili Language* quoted under Authorities, above.

BHILĪ SKELETON GRAMMAR.

I.—NOUNS

Sing						
Nom.	bāp, a father	ērō, a son	ād'mī, a man.	ērī, a girl.	gēr, a house	ērū, a child
Agm.	bāp-ē	ērē	ādammē	ērjyē	gērē.	ērā-nē
Dat.	bāp-ē, bāp-ē	ērā-ē, ērā-ē	ādammē	ērī nē, ērjyē	gērē, gēr-nē	ērā-nē
Ab.	bāp-ā	ērā-ā	ād'mī-ā	ērī-ā	gēr-ā	ērā-ā
Gen.	bāp-nē	ērā-nē	ād'mī-nē	ērī-nē	gēr-nē	ērā-nē
Loc.	bāp-mā	ērā-mā	ād'mī-mā	ērī-mā	gēr-mā	ērā-mā

Piez.			ād'mī(ō)	ērī(ō)	gēr	ērā
Nom.	bāp	ērā				
Dat.	bāp-ā-nē	ērā-nē	{ ādam'yī-nē ādam'nyā-ē	{ ērī-ā-nē ērjyā-nē	gēr-ā-nē	ērā-nē
Gen.	bāp-ā-nē	ērā-nē	{ ādam'yī-nē ādam'nyā-nē	{ ērī-ā-nē ērjyā-nē	gēr-ā-nē	ērā-nē

Suffixes ending in ā are often nasalized. Thus, bāpā, by the father. Other case suffixes are,—ablative kārā-ā; locative māy, mā, kārā, and ē, tons, kārā-nē, mā-nē well, kārā (kārā), on the hand.

The suffix ending in ā is often used to denote feminine beings, tons, bārā and bārī, a woman.

Adjectives.—All adjectives which do not end in ā are uninflected. Those ending in ā are inflected for gender, number, and partly for case. Thus, bālī, good, fem. bālī; neut. bālā, pl. bālā, fem. bālī, neut. bālā, oblique bālā, fem. bālī, before locatives as bālā. The genitive and ablative suffixes are as to adjectives, thus, tārā ā'ā-nē (or, tārā ā'ā-nē) bālā-mā, in thy father's house, ē'ā-ā'ā-nē-ā ē'ā-ā'ā, one servant from among the servants, kī-ā'ā ā'ā-ā, wherefrom have you come?

II.—PRONOUNS

I		Thou		Who?	What?
Sing	Piez.	Sing	Piez.		
Nom.	ā	erē, erē, āp'dā	erē, tamē, tamē	kun, kōn	hē
Agm.	erē, erē	erē, ā-ē, āp'dā	erē, tarē	k'ōnē	hēnē
Dat.	erē, erē-ē	erē	tarē	k'ōn-ē	hēy.
Gen.	erē	erē, ā-ē	tarē, ā-ē	k'ōn-ā-ē, kī rō	hēn-ā-ē, hī-rō

That	
Sing	Piez.
erē, ē, ē-ē	erē, ē, erē-ē
erē, ē, ē-ē	erē, ē, erē-ē
erē, ē, erē-ē, ē-ē-ē	erē-ē, ē, erē-ē-ē
erē, ē, erē-ē, ē-ē-ē	erē-ē, ē, erē-ē-ē

Similar are inflected, pāl, f. pālī, he, she, i and yī, fem. yī, n. yī, col. i or onā, this, ā, obl. tōnā and ā, that; jī, obl. jānā and jī, who

III.—VERBS

A—Verb Substantive—*hōwū*, to be

	<i>Present</i> , I am, etc	<i>Past</i> , I was, etc	<i>Future</i> , I shall be, etc	<i>Subjunctive</i> , I may be, etc	<i>Imperative</i> , be, etc
Sing					
1	<i>hū</i>	<i>atō</i>	<i>aḥī, hōiḥ, aḥē</i>	<i>uōw, hōw, wū</i>	
2	<i>hē</i>	<i>atō</i>	<i>aḥē</i>	<i>uḡē, wē</i>	<i>hō, hōiḥ</i>
3	<i>hē</i>	<i>atō</i>	<i>aḥē</i>	<i>uḡē, wē</i>	
Plur					
1	<i>hāw, hāw yē</i>	<i>atā</i>	<i>aḥāw</i>	<i>uḡāw, wā</i>	
2	<i>hō</i>	<i>atā</i>	<i>aḥō</i>	<i>uḡō wō</i>	<i>hē, hēyō</i>
3	<i>hē, hē</i>	<i>atā</i>	<i>aḥē</i>	<i>uḡē, wē</i>	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *wī atī*, she was. A past subjunctive is *uḡēl* or *uḡēt*, I might be. It does not change for person.

B—Finite Verb—*paq'wū*, to fall.

Verbal Noun.—*paq'wū* genitive *paq'wā-nō*

Participles—*paq'wō*, falling, *paq'wō*, *paq'wō*, fallen, *paq'wō nō*, about to fall, *paq'wā*, on falling

Conjunctive participle—*paqī, paqī-nē, paqī-nē*

	<i>Pres conj</i> , I may fall, etc.	<i>Present</i> , I fall, etc.	<i>Past</i> I fell, etc	<i>Future</i> , I shall fall, etc	<i>Imperative</i> , fall, etc
Sing					
1	<i>paqū</i>	<i>paqū hū</i>	<i>paq'wō</i>	<i>paqī(h), paq'wā</i>	
2	<i>paqē</i>	<i>paqē-hē</i>	<i>paq'wō</i>	<i>paq'wē, paqī(h)</i>	<i>paq, paq'wē</i>
3	<i>paqē</i>	<i>paqē-hē</i>	<i>paq'wō</i>	<i>paq'wē</i>	
Plur					
1	<i>paqū, paqiyē</i>	<i>paqā-hū</i>	<i>paq'wā</i>	<i>paq'wā</i>	<i>paqiyē</i>
2	<i>paqō</i>	<i>paqō hō</i>	<i>paq'wā</i>	<i>paq'wō</i>	<i>paqō, paq'wō</i>
3	<i>paqē</i>	<i>paqē hē</i>	<i>paq'wā</i>	<i>paq'wē</i>	

Present definite—*hū paqū hū*, I am falling

Imperfect—*hū paq'wō a'ō*, I was falling

Perfect—*hū paq'wō hū*, I have fallen

Pluperfect—*hū paq'wō atō*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paq'wē, paq'wō, paq'wō*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object, thus, *uōw paq'wō dīyī* he gave him properly, *anē i nē mōlalyō*, he sent him

C—Irregular Verbs

Several verbs form their past tense irregularly. Thus,—

<i>kar'wū</i> , to do,	past <i>kīdō</i>	<i>ḥēw'wū</i> , to enter, past <i>ḥēw'wō</i>
<i>lāw'wū</i> , to eat,	„ <i>lāw'wō</i>	<i>ḥēw'wū</i> , to drink, „ <i>ḥēw'wō</i>
<i>yāw'wū</i> , to go,	„ <i>yāw'wō</i>	<i>ḥēw'wū</i> , to fear, „ <i>ḥēw'wō</i>
<i>dāw'wū</i> , to see,	„ <i>dāw'wō</i>	<i>ḥēw'wū</i> , to sit, „ <i>ḥēw'wō</i>
<i>dīw'wū</i> , to give,	<i>dīdō</i>	<i>ḥēw'wū</i> , to die, „ <i>ḥēw'wō</i>
<i>nāw'wū</i> , to run away,	„ <i>nāw'wō</i>	<i>ḥēw'wū</i> , to sleep, „ <i>ḥēw'wō</i>

Occasionally we also find forms such as *ḥēw'wō*, he got angry, *ḥēw'wō*, beaten, etc.

Passive Voice—Formed by adding *ā* to the base, thus, *kar'wā*, to be done, *ḥēw'wā*, to be entered, etc.

Causative verb—Formed as in Guāra by adding *aw* *aw*, and *ad*. When *aw* is added the verbal noun ends in *aw* and *ad* in *ad*. Thus *kar'wā*, to sound, *kar'wāw*, to cause to sound. *ḥēw'wā*, to sit, *ḥēw'wāw*, to cause to sit. *ḥēw'wā*, to die, *ḥēw'wāw*, to cause to die.

tamārī āgal mē pāp kidā hē Nē hēwā tamārō dik'rō
 you before by-me sins made are. And now your son
 kējyā-nō (or, kēwā-nō) tharam nāhī Tamārā hāg'di-mā-hū
 being-called-of (or, saying-of) right is-not Your servants-in-from
 ēk hāg'di ma-nē gaṇā'' Nē vī uth'jyō nē ī-nā bāp-nē
 one servant me-to count'' And he arose and his father-of
 khēr gījyō Pan jānē kat'rē-y-sēṭē ī atō,
 to-house went But when at-considerable-distance he was,
 tānē-j ī-nā-bāpē ī-nē dīthō, ī-nē ī-nā-māthē dayā
 then-indeed by-his-father him-to he-was-seen, him-to him-on pity
 ājyī, nē ī thāmīō, nē ī-nē-kōṭē bājhyō, nē ī-nē
 came, and he ran, and on-his-neck seized, and him-to
 bōsī kidī. Nē ī sōrē ī-nē kējyū, 'ātā,
 lisses were-made And that by-son him-to it-was-said, 'father,
 mē āgāh hāmē nē tamārī āgal pāp kidā hē,
 by-me heaven before and you before sins made are,
 nē hēwā tamārō dik'rō kējyā-nō tharam nāhī' Pan
 and now your son to-be-called-of right is-not' But
 ī-nā-bāpē pōtā-nā hāg'di-nē kējyū, 'hārā-mā hārā
 by-his-father his-own servants-to it-was-said, 'good-among good
 lab'rā lī āwō, nē ī-nē pērāwō, nē ī-nē-
 clothes having-taken come, and him-to put-on; and on-his-
 hāthē vēṭī ghālō, nē pōg-mā khāh'dā ghālō Nē hēdō,
 hand ring put, and foot-on shoes put And come,
 āpan khāiyē, nē mōj mārīyē Hū kāran? jī
 we will-eat, and merriment strike What reason? that
 ā mārō sōrō marī gījyō-tō, nē pāssō jīw'tō thājyō
 this my son having-died gone-was, and again alive become
 hē, khōwāī gījyō-tō, nē jad'jyō hē' Nē wā majā
 is, lost gone-was, and joined is' And they merriment
 mār'wā māḍ'jyā
 to-strike began
 Ewā ī-nō wadō sōrō khētar-mē atō Nē janī-vēlā
 Now his eldest son field-in was And what-time
 1 khēr gījyō nē khēr-nī pāhē ājyō, tanī-vēlā gānā
 he to-house went and house-of near came, that-time songs
 nē nās inē sābhalyā Nē inē hāg'di-mā-hā
 and dancing by-him were-heard And by-him servants-in-from
 ēk-nē hād dai-nē pusyū kē, 'iyū hū hē?'
 one-to cord having-given it-was-asked that, 'this what is?'
 Nē inē ī-nē kējyū, 'tamārō bhāī ājyō hē,
 And by-him him-to it-was-said 'your brother come is,

nē	tamārā-bāpē	ēk	wadī	gōth	kīdī	hē,	m-kē
and	by-your-father	one	great	feast	made	is,	thus-that
i-nē	hājō-hōrō	i	malyō	hē	Nē	i-nē	ris
him-to	safe-and-sound	he	found	is.	And	him-to	anger
sad ² yi (or sad ² ji)	nē	māy	jāwā-nū	man	thāj, i	nāhī	'
arose	and	inside	going-of	mind	became	not	'
Ti (or tanē)	i-nā-bāpē	bāy ² rū	āvi		i-nē	ham ² jāviyō	
Therefore	by-his-father	outside	having-come		him-to	it-was-entreated	
Nē	inē	jawāb	āl ² gyō	nē	i-nā	bāp-nē	kēj ² ū
And	by-him	answer	was-given	and	his	father-to	it-was-said
kī,	'jō,	at ² rā	waral	thājyā,	tamārī	mē	guwālī
that,	'lo,	so-many	years	became,	your	by-me	service
kīdī,	nē	kōi	dan	tamārō	hakam	pāsō	pād ² jvō
was-done,	and	any	day	your	order	behind	was dropped
nāhī (or,	tamārū	wasan	pāsū	thēl ² gyū	nāhī)	Tē-pan	mārī
not (or,	your	word	behind	was-put	not)	But	my
gōthiyā	phēlā	karī	majā	karū	at ² rā-hāru	tamē	
friends	together	having-done	feast	I-might-make	so-much-for	by-you	
kōi	dan	ēk	tētū	yē	nahī	āl ² gyū	Pan
any	day	one	kind	even	not	was-given	But
tamārō	pāsō	rādū-mā	vēri	dēdiyō	ti	sōrō	
your	money	harlots-with	having-wasted	was-thrown	that	son	
āw ² gyō	iwō j	i-nē	ōk	gōth	āl ² vi.	Nē	inē
came	then-just	him-to	one	fast	was-given	And	by-him
i nē	kējyū,	'sōrā,	tū	tō	mārī	phēlō	hadā
him-to	it-was-said,	'son,	thou	indeed	me	with	always
rējyo	hē,	nē	jēt ² rū	mārū	hē,	tī	hētū
living	art,	and	as-much-as	mine	is,	that	all
Āp ² dē	majā	kar ² vi	nē	rāji	thāwū	jujē	Hū
By-us	feast	should-be-made	and	happy	to-become	is-proper.	What
kāran ?	jē	ā	tthārō	bhāi	marī	giyvō tō,	nē
reason ?	that	this	thy	brother	having-died	gone-was,	and
pāsō	jiw ² tō	tbājyō	hē,	nē	khōwāi	giyvō-tō,	nē
again	living	become	is,	and	being-lost	gone-was,	and
pāsō	jad ² gyō	hē					
again	joined	is					

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE

(EDAR STATE, MAHIKANTHA)

અમાં બીલ કેવાં, ને ડુંગરામાંય રહ્યાં । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાછી । ને અમારે વીવા એવો થાએ દે વોરને ગેરહા મા-બાપ બાછી ને કાકા બેગા થાછીને લાડી જોવા નીકળે । જશું ગામ લાડી ગમે તણે ગેર જાછીને પુસે દે, તમારે સૂરીને મારે મોરા-હાજ હગાછી કરવી હે । ને લાડીને મા-બાપ ગમે તો, હા, હગાઈ કરવી હે, એમ કહે । પસે કલાસને ગેરહો હરો એક રૂપીઆનો મગાવી હગળા પાછીને વોરને મા બાપ પાસા અણુને ગેર આવે, ને વીવા દરે । પહેલું તો વોરને પીયે ડરે, ને ગામવાળાને બોલાવીને હરો ને કુગરી ખાવા પીવા આવે । પમે બાછી પછીને ઠેકવા ઊઠે, ને પમે ઠેકી રહીને હગળાં અણુાં અણુાંને ગેર જતા રહે । પમે વોરને લછીને પન્નાવણુાં લાડીને ગેર જાય ને લાડીને પાજી લાડીને ને વોરને જમણા હાથ બે હવણવીને હાત ફેરા ફેગ ફેરવે । પમે વોર પન્નીને બાહેરો નીકળે ને વણાહાયે લાડી પોણુ નીકળે । વોર છીને ગેર આવે તણુાં હાયે લાડી પોણુ આવે । પમે વોરને ને લાડીને વોરને ગેર માય ઘાસે । પમે બાહેગ પાસા નીકળે ને લાડી છીને મા-બાપને ગેર પાસી જાય । પમે મો હાત દાડા વોર ને બીજા આદમી બેગા થાછીને લાડીનું આણું કરવા જાય ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIL OR BHILODI

SPECIMEN II.

ACCOUNT OF A BHIL MARRIAGE

TRANSLITERATION AND TRANSLATION

(EDAP STATE, MAHIKANTHA)

Amā Bhil kēwā, nē dūgarā-māṛ rabā Asal a nār bīp dādī
We Bhils are-called, and the-hills-in we-live Formerl our ancestors
 āvēlā hē Tī wā dūgarā amārā kēwā Nī amārē vīwā ūwō
come are. So these mountains ours are-called Andl our marriage such
 thāē kē wōr-nē gēr-hā mā-bāp bhāi nē
becomes that the-bridegroom of house-from mother-and-father brothers and
 kākā bhēgā thāi-nē lādī jowā nīk'lē Janē gām
uncles together having-become the-bride to-see go-out Which in village
 lādī gamē, tanē gēr jāi-nē pusē kē, ' tamār sūri-nē
the-bride pleases, that to house having-gone they ask that, ' your daughter-by
 mārē sōrā-hār hāgāi kar'vī hē ' Nē lādī-nē mā-bāp
my son-with marriage to-be-done is ' And the-bride-of mother-and-father
 gamē tō, ' hā, hāgāi kar'vī hē, ' em kabē Pasē kalal-nē
are-pleased then, ' yes, marriage to-be done is, ' so say Then a-liquor seller-of
 gēr-hō hārō ēk rūpiā-nō magāvī hāg'lī
the-house-from liquor one rupee-of having-caused-to-be-brought all
 pāi-nē wōr-nē mā-bāp pāsā anā-nē
having-caused-to drink the bridegroom-of mother-and-father again them-of
 gēr āvē, nē vīwā karē Pahēlū-tō wōr-nē pithē
to-the-house! come, and marriage make First-then bridegroom-to termite-ointment
 karē, nē gām-wālā-nē bōlāvi nē hārō nē kugarī khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to eat-
 pīwā ālē Pasē khāi-pāi-nē thēk'wā ūthī, nē
to drink they-give Then having-eaten-having-drunk to-dance they-get-up, and
 pasē thēki-rahī-nē hāg'lā anā-anā nē gēr jātī-rahē Pasē
then having-done-dancing all their-their to-homes go-remain. Then
 wōr-nē lai-nē ' pannāwanā ' lādī-nē gēr
the-bridegroom-to having-taken ' we-will-cause-them-to-marry, ' the bride-of to house

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam'nā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
 hāth bē haw'dāvi-nē hāt phērā phērā phēr'vē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn Then
 wōr pannī-nē bāhērō nīk'lē nē wanā-hāthē lādī pōn nīk'lē
the-bridegroom having-married out comes and him-with the-bride also comes-out
 Wōr ī-nē gēr āvē tanā-hāthē lādī pōn āvē Pasē
The-bridegroom his to-house comes him-with the-bride also comes Then
 wōr-nē nē lādī-nē wōr-nē gēr-māy ghālē Pasē
the-bridegroom-to and the-bride-to the bridegroom-of the-house-in they-put Then
 hāhērā pāsā nīk'lē nē lādī ī-nē mā-hāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
 pāsī jāy Pasē sō hāt dādā wōr nē bījā ād'mī bhēgā
back goes Then six seven in-days the-bridegroom and other men together
 thāī-nē lādī-nū ānū kar'wā jāy
having-become the-bride-of the-call to-do go

FREE TRANSLATION OF THE FOREGOING.

We are called Bhīls, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam'nā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
 hāth bē haw'dāvī-nē hāt phērā phērā phēr'vē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn Then
 wōr pannī-nē bāhērō nīk'lē nē wanā-hāthē lādī pōn nīk'lē
the-bridegroom having-married out comes and him-with the-bride also comes-out
 Wōr i-nē gēr āvē tanā-hāthē lādī pōn āvē Pasē
The-bridegroom his to-house comes him-with the-bride also comes Then
 wōr-nē nē lādī-nē wōr-nē gēr-māy ghālē Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put Then
 hāhērā pāsā nīk'lē nē lādī i-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
 pāsī jāy Pasē sō hāt dādā wōr nē bījā ād'mī bhēgā
back goes Then six seven in-days the-bridegroom and other men together
 thāī-nē lādī-nū ānū kar'wā jāy
having-become the-bride of the-call to-do go

FREE TRANSLATION OF THE FOREGOING

We are called Bhils and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhīlī is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Malukantha. There is, however, a slight admixture of Mārwaī, especially round Kotra.

AUTHORITY—

HENDLEY, T. H.,—*An Account of the Māwār Bhill*. Journal of the Asiatic Society of Bengal, Vol. xlv, Part 1, 1875, pp. 347 & ff.

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Malukantha.

We may only note a few peculiarities.

The cerebral *l* is no more used, thus, *hāg'lō* for *hāg'lō*, all, *kāl*, for *kāl*, famine.

An original *s* is usually changed to *h*, thus, *huēr*, Gujarātī *suvar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mācē pāhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (lit. children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art, *ghanā nōkar hai*, many servants are. Compare Mārwaī.

In other respects the dialect agrees with the Bhīlī of Malukantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILODĪ

(DISTRICT KHADAK, MEWAR STATE)

Kanāk	manakh-nē	bē	sōrā	hatā	Lōd'kē	wanī-nā		
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>By-the-younger</i>	<i>his</i>		
ātā-hū	kējyō	kē,	'mārā	wāṭā-nō	jē	māl	āvē	
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>' my</i>	<i>share-of</i>	<i>what</i>	<i>property</i>	<i>comes</i>	
ālō'	Nē	wanē	bē	sōrā-mā	vī	wāṭī		
<i>give'</i>	<i>And</i>	<i>by-him</i>	<i>two</i>	<i>sons-in</i>	<i>it-(property)</i>	<i>having-divided</i>		
didō	Nē	thōdā-k	dādā-mā	lōd'kē	hāg'lō	wag'lō		
<i>was-given</i>	<i>And</i>	<i>few-a</i>	<i>days-in</i>	<i>by-the-younger</i>	<i>all</i>	<i>together</i>		
karīnē	rēg'lā	dēs-mā	gīyō	Nē	vīrā	khub	majō	
<i>having-done</i>	<i>dis'tant</i>	<i>country-in</i>	<i>went</i>	<i>And there</i>	<i>much</i>	<i>enjoyment</i>		
karīnē	hāg'lō	kharāb		karī	didō	Nē		
<i>having-done</i>	<i>entire-(property)</i>	<i>waste</i>		<i>having-made</i>	<i>was-given</i>	<i>And</i>		
kharas	karvā	puṭhē	pēlā	dēs-mā	khub	kāl		
<i>expenses</i>	<i>were-done</i>	<i>afterwards</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>		
pad'jyō,	nē	čvē	vī	bhukhō	mar'wā	līgō	Nē	vī
<i>fell,</i>	<i>and</i>	<i>there</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>	<i>began</i>	<i>And</i>	<i>he</i>

pēlā sār-nā ēk 'ād'mī-pāhē jāinē rīyō Nē wanē
that town-of one man-near having-gone remained. And by-him
 huēr sār-wā lhētar-mā mōl'iyō Nē wanē rājī thāmē
serine to-graze field-in was-seen. And by-him glad having-become
 huēr-nā khāwā-nā kus'ā-hū pēt bhārī-līō. Nē
swine-of eating-of husks-with belly having-filled-was-taken And
 bījē-kanē wanāy l'āi nahī āh'yō Nē jērē
by-other-anyone to-him anything ro' was-given And when
 wanāy hōtē ājyō wanē 'iyō kē, 'mārē ātā-nē
to-him serese came by-him was-said that 'my father-to
 ghanā nōkar hā; nē wanāy khāwā khub jādē-hai,
many servants are; and to-them to-eat much obtained-is;
 nē hū bhukhē marū hū. Hū uthinē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-rear
 jāinē wanāy kēl. " ātē, mē Parmēsar-nē ra
having-gone to-him will-say, 'father by. e God-to and
 iārē mōrē pāp hīnō lai; nē hū tārō sōrō kēvāḍ'vā
of-thee before sin done is; and I thy son to-be-called
 hā'khō nahī; pan māyē nōlar rāhī lē.' Nē
like am-not; but re a-servant having-left tale. And
 vī uthinē ātā-pāhē āyō
he having-arisen father-tear can e.

The Bhīlī spoken in the Kotra district of Mewar has been much influenced by Mārvarī, and may be considered as the link connecting that language with the Bhīl dialect of Mahikantha

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantha. Thus, *pās*, five, *rīh*, twenty. *Ohh* is, however, often written instead of *s*, thus, *chhōrō* and *sōrō*, a son.

D between vowels is pronounced as an *r*, thus, *ghōrō*, a horse

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w*. Thus, *bēg'lō*, far, but *vīh*, twenty

The neuter gender is often confounded with the masculine, thus, *kēhyō* and *kēyū*, it was said, *nānū*, the younger son, *hōnu*, gold, *rupō*, silver, etc

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyā*, thus, *ghōrī*, mares, *chhōriyā*, daughters

The suffix of the genitive is *rō*, or, sometimes, *nō*, thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*, thus, *chhōrā-nē*, to the son. Occasionally *kō* is used instead, thus, *nōkar-kō*, to the servants

With regard to numerals we may note the form *ēl's*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī

'I' is *hū* and *mū*, case of the agent *maī*, genitive *mārō*, *mhārō*, and *mālkō*, plural *hamō*, genitive *mhārō*

'He' is *uō*, oblique *unā* and *uanā*. The interrogative pronouns are *kūn*, who? *kūnā-rō*, whose? *hū*, what? etc

The present tense of the verb substantive is —

Singular, 1	<i>hū</i>	Plural, 1	<i>haī</i>
2	<i>hai</i>	2	<i>hō, haī</i>
3	<i>hai</i>	3	<i>hai, haī</i>

The past tense is *hatō* and *thō*, plural *hatā*

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go, *thū jāvē-hai*, thou goest, etc

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bētō kēhyū*, the son said, *mū gunō lidō hai*, I (instead of *maī*, by-me) sin done is, etc.

The conjunctive present is often used as a future, thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gā*. Thus, *hū kutū-gō*, I shall strike

The verbal noun ends in *uō*, oblique *uā*; thus, *lut'uō*, to strike, *lusi lai uī lāuā* they began to make merry.

Note also the causative form *lēt'rāū*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Devanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

(KOIRA, MEWAR.)

TRANSLITERATION AND TRANSLATION

Ekā	mān-vi-nē	bē	sōm	karā.	Tim-mē	rānū	
One	man-to	two	son	were	Trem-among	younger	
harō	āp-nē	bāp-ē	kāhyō	·bāp,	mārō	bhāg	mōy
was	his	father-to	said.	'father,	my	share	re
ālō	Pāchhē	unā-rō	bhāg	-āg	dūbō.	Thōrā-k	
give.	Then	his	share	having-divided	was-giver.	Few-a	
dām	kārō	rānū	harō	māl	bhālō	kīlō	bāg-lō
days	after	younger	was	property	together	was-made	for
kā-nē	kīl	giyō	Wāy	bhōtā	kām-mē	kharā	
having-taken	has-ya-gone	went.	There	bad	action-in	spent	
kīlō	Pāchhē	hārō	kharā	karī	pūgō	unā	
was-made.	Then	all	spent	having-made	after (?)	that	
mulak-mē	jāb-rō	kāl	pariyō.	Pāchhē	rō	nēgō-pai	
country-in	night	few	arose.	Then	he	distressed	
thāl	giyō	Pāchhē	unā	mulak-mē	harū	ghar-wāl-nē	
having-become	went	Then	that	country-in	rich	householder-to	
giyō	Pāchhē	unā	ghar-wāl	khar-mē	huar	charāvā	
has-went.	Then	that	householder-by	field-in	vine	to-feed	
mōli-yō.	Tērē	unā-rō	mā-mē	ēm	harū	kē,	'huar-rā
was-seen.	There	his	mind-in	this	was	that.	'vine-of
kāyāl	chhō-kē	khar-nē	mē	pēt	bharū.	Tērē	
even	fresh	having-eaten	I	my-belly	may-fill.	Then	
unā	kārū	kāl	nē	āli-yō.	Pāchhē	hōchhē	
to-him	by-anyone	on-filing	not	was-given.	Then	having-come-to-see	
kīyō.	'mārā	bāp-nē	kīl	kām-wāl-nē	gharā	rōlā	hāl,
said.	'my	father-of	for-many	servants-to	man.	bread	are,
nē	mē	bhikārē	marū-kāl.	Mā	uphīnē	mārā	bāp-gōrē
and	I	with-hunger	dying-on.	I	having-arisen	my	father-near
jāl,	unā	kāl	kē,	"bāp	mē	Blag-wār-nē	nē
will-go,	him-to	will-say	that,	"father,	by-me	God-of	and

par-dēsē pērō givō Uthē nāgāi-bāddī mǎyē sārū gīmīrē
foreign-country-to away went. Then riotousness-in all having-spent
 dēdō Sārū khufā-kērē wanē-mal'kai-māhū mōtō kāl pīrīyō
was-given All spent-after in-that-country-in great famine fell
 Tērē wō nāgō pōrī hōvērē ūbō rēyō, nē pīohhī
Then he destitute having-fallen having-become standing remained, and then
 un mēl'kē rēwāi-pāyē rēiyō Tērē unē āpērī khētē-mē
that in-country citizen-near lived Then him-by his field-in
 surā-rī dār chār'wā mēllīyō Tērē unī surā-rō chār'wā-hē
swine-of herd to-feed was-sent Then him-by swine-of feeding-of
 khēr'khākō hōtō jūnē-hī āpērō pēt bhēr'wa-rō mētō kīdū
husk was them-from his belly filling-of wish was-made
 Pēn unē khēr'khākō-hī kanai nī āllivō
But him-to husk-even by-anybody not was-given

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

GIRĀSIĀ OR NYĀB DIALECT

(SIROHI STATE)

SPECIMEN II.

Khumjī Thākōr Prēm'lō Nāw'tō bē bhāi hōā-rē Pēsē sōk'lu
Khumjī Thākōr Prēm'lō Nāw'tō two brothers were Then arrow
 lē-nē Prēm'lō Nāw'tē kēō, 'ē Khumjī Thākōr, ihē
having-taken by-Prēm'lō by-Nāw'tō it-was-said, 'O Khumjī Thākōr, thus
 āp'nu nām nē-hē-nī rē Bē bhāi jāēnē wāwē-upēr bēhā,
our name not-is-not O (?) Two brothers having-gone well-on we-will-sit;
 pāniār āvē tērē gēlōliō jikēnē gērāpērā phōrāwā'
water-drawers come then arrow having-thrown earthen-pots we-will-break'
 Phul'māti Rānī pāni bhēr'wā-sēru āi, Pāni bhērō, sēr-thī
Phulmāti queen water filling-for came Water was-filled, steps-from
 thēkīē, sōk'lu jikīyu wō gērō-parō phōrāvīō. Phul'māti
ascended, arrow was-thrown and earthen-pot was-broken. Phulmāti
 rānī dhāmīē-thakē rāw'lē gīē Jāēnē dhēniē-nē pēkārīā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
 'māru bēhēru phōrāvīu' Pēsē dhēniē bib'nōtō
'my water-pot was-broken' Then by-husband proclamation-of-banishment
 lēkhīō. Pēsē bē-phār dīn hōā, Khumjī Thāk'rāē bhukh
was-written Then two-pahar day became, Khumjī Thākōr-to hunger
 lāgi. Rōtā khāwā-rē sēru gērē āyā. Tērē bib'nōtō
began Bread eating-of for-the-sake in-house went Then proclamation
 lēkhīō 'Dō hu mōdiu hē, bhāl'tō jāu' Bhāl'wā dukō
was-seen 'This what set-up is, seeing I-will-go' To-see he-began
 Bāpē lēkhīō hē, 'atē pāni pīwā-rō dhēram nē-hē Athē
By-the-father written is, 'here water drinking-of right not-is Here
 ubō rē-nē pāni pīē, kālī gāē-ru rēgēt pīē'
standing having-remained water drinkest, black cow-of blood drinkest'
 Pēsē Khumjī Thākōi Prēmā bhāi sārē giō 'Prēmā bhāi,
Then Khumjī Thākōi Prēmā brother near went 'Prēmā brother,
 ē'rē ubā rē-nē pāni nē piā. Mārē bā-jī
here standing having-remained water not we-will-drink My father(-by)
 bib'nōtō lēkhīō hē Pērā jāā pērā' Ehēl giā Jātā-
proclamation written is Off let-us-go then' Away (?) they-went While-

thēkā Ujānī nēg'rī gēā Ujānī nēg'rī-rō rājā usō bātō, kōi
going Ujain town they-went Ujain town-of king high sat, some
 mōtiār jāṭā dēkhīā, sād didā, 'kām jōū, mōtiārī'
young-men going were-seen, words were-given, 'where do-you-go, youngsters'
 'Sēr kurī-rē sēru nōkērīā jāṭā' 'Mārē-pūrā rōō' Nōkērī rīkhī
'A-seer flour-of for servants we-go' 'We with stay' Servants were-lept
 Tērē unē rājā-rē ēk dikēri hōtē, wāg lē giō.
Then that king-of one daughter was, a-tiger having-taken went.
 Jērē puthē wār hōē, 'dhām'jō rō dhām'jō' Khum'jī Thākōr 'cīcī
Then behind city became, 'run O run' Khumji Thākōr riding
 ghōdā-pēr dhāmīō, rēn-wās-māhē giō, wāg mārīō Prēm'lō Nāwtō
horse-on ran, wood-in went, tiger was-killed Prēm'lō Nāwtō
 puthē āō. Wāg māiēnē churō jīkīō Wō churō dhōw'nā-rē
behind came Tiger having-killed dagger was-thrown He dagger washing-of
 wās'tē wāvē-māhē utērīō Tērē Prēm'lē Nāwtō wāvē-māhē dhōku
for well-in descended Then by-Prēm'lō Nāwtō well-in push
 dēu Tērē Khum'jī nō churō māhē pērīā Jērē Prēm'lō Nāwtō
was-given Then Khumji and dagger into fell Then Prēm'lō Nāwtō
 rājā-rī dik'rī lēnē Ujānī-rā rājā-gōdē gēō Rājī bōlō,
king-of daughter having-taken Ujain-of king-to went The-king said,
 'kuna chōdārī?' Prēm'lō kē, 'mē chōdārī.'
'by whom was she released?' (Answered-) Prēm'lō that, 'by-me was-she-released'
 'Thē-mā chōdārī hē, thē-māi-j pērī pēr'nāwā Chha mēhīnī
'You-by released was, you-to only now I-will-marry-her. Sit in-months
 lēgōn āvē-hē'
marriage coming-is'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there were two brothers, Khumji Thākōr and Prēm'lō Nāwtō. One day Prēm'lō Nāwtō took his arrows and said, 'O Khumji Thākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumji Thākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste' Khumjī Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwtō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwtō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwtō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAG'RI OR MAG'RĀ-KĪ BŎLĪ.

In the north, Nyār approaches Mār-wārī and has to its east a dialect of that language which in some characteristics agrees with Bhili, viz., the so-called Mag'ri or Mag'rā-kī bōlī. *Mag'rō* means 'hill,' and *Mag'rā-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwarī, and is spoken by 44,500 people.

Mag'ri in most characteristics agrees with ordinary Mār-wārī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhili spoken to the south.

An *h* is often substituted for an *s*, thus, *hag'lō*, all, *huraḡ*, sun, *dōh*, ten.

The form *diyā*, eye, corresponds to *dōyā* or *dōā*, i.e., *dōlā* in Bhil dialects, such as Rānī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mār-wārī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvi and Gujarātī Bhilī. Thus, *bhōlyē*, by the son, *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vī-hē bā*, by his father, *thā rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *nai*. Thus, *bāyē* and *bā-nē*, to the father, *ēh-nai*, to some one.

The suffix of the ablative is *hū*, thus, *bā-hū*, from a father.

The usual suffix of the genitive is *lō*, thus, *bā-lō*, of the father. In the case of pronouns we also find the suffixes *rō* and *nō*, thus, *āp'rō*, his own, *mhānō* and *mhārō*, my, *thānō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *gāñc-lā Pātīlē*, to the Patēl of the village, *vī-hē galai*, to his neck, *mharā bā-kai janāē*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns.—

	I	We	Thou	You	He	They
Nominative	<i>mhū</i>	<i>mhē</i>	<i>thū</i>	<i>thē</i>	<i>ū</i>	<i>rē</i>
Agent	<i>mhē</i>	<i>mhā</i>	<i>thē</i>	<i>thā</i>	<i>rē</i>	<i>arē</i>
Genitive	<i>mhānō mhāro</i>		<i>thānō, thārō</i>		<i>unlō</i>	<i>unā lō</i>

Other pronouns are *kun*, who? *kāy*, what? *jakō*, who, *jī*, by whom, *jāñ*, whom.

The conjugation of verbs agrees with Mār-wārī. Thus, *mhū hō*, I was, *mhū jāñ-lā*, I shall go.

Note finally the frequency with which the suffix *dō* occurs. Thus, *dyādā*, days, *jōgōdō*, worthy, *muōdō*, dead, *gamyōdō*, lost.

In most respects, however, Mag'ri closely agrees with Mār-wārī, as will be seen from the specimen which follows.

gōdē hālyō Pan ū al'gō-j hō ka vī-kē-bā vīvč dīthō,
near started But he sai- indeed was that him-by-of-father to-him was seen,
 aī wāl kidī, ar nhār vī-kē-galai lāgar bīchyi
and compassion was-done, and running his-in-of-necl having-stud lics
 didā Bhōlyē vīyč kiyō ka, 'ē bī, mhč bairanth-
were-given By-the son to-him was-said that, 'O father, by-me heaven-
 hū ūndhō aī thārā diyā āgē pāp kīdō hai, ar thārō bhōlyō
from against and thy eyes before sin done is, and thy son
 kainč jōgōdō na hū' Pan bhā-nč dbarm-pūtā-hū kiyō
to-be-called worthy not am' But the-father-by the-servants-to it-was-said
 ka, 'hag'lā gābā-mā-hū hak'rā kādar vīyč pah'rāwō,
that, 'all garments-in-from best having-taken-out to-him put-on,
 ar vī-kā hāth-mē bīthī aī pagā-mē kār'dā ghālō, ar mhī khaī ar
and his hand-on a-ring and feet-on shoes put, and we will-eat and
 majā karā Kyā-hārū, ka ō mhārō bhōlyō muōdō hō, ar
merriment will-make. What-for, that this my son dead was, and
 phēnū jīyō hai, ar gamyōdō hō, phēnū lādyō hai' Jadyū vē
again alive is, and lost was, again found is' Then they
 majā kar'bā lāgyā
merriment to-do began.

Vī-kō badō bhōlyō khēt-māē hō. Aī jadyū ātō ātō
His elder son field-in was And when coming coming
 guwādā gōdē āyō tadyū gājā bājā ar nāch'wā-kō kāk'hō sunyō
house near came then singing music and dancing-of sound was-heard
 Aī vī āp'kā dharm-pūtā-mā-hū ēk-naī bulār būjhvō
And by-him his-own servants-from-among one-to having-called it-was-asked
 ka, 'ō kāī hai, rē?' Vī wāyč kahyō ka, 'thārō
that, 'this what is, O?' By-him to-him it-was-said that, 'thy
 bhāī āyō hai, ar thārāī bā badō jīman kīdō hai Kī-
brother come is, and by-thy father a-great feast done is What-
 hārū, ka ū-nē hārō-hāb'tō dīthō hai' Pan vī rīh kidī
for, that him-to safe-and-sound seen is' But by-him anger was-made
 ar māhē jāw'nō na chāhyō. Ī-hārū wī-kō bā hīr'nē
and in to-go not he-wished. For-this-reason his father outside
 ār ū-nē papōl'bā pūchh'bā lāgyō Vī bhī-nč jīb
having-come him-to to-entreat to-ask began By-him the-father-to reply
 didō ka, 'mhū thārō ā'rā barī-hū gōl-panō karū-hū, ar
was-given that, 'I thy so-many years-from service doing-am, and
 kadū thārō kīvō na lōpyō, ar thī mīč ēk ur'nvō hī
ere thy word not was-avoided, and by-thee to-me one had even
 na didō ka mhū mhārī hīthīdī-kī bīthē marjī lārtō
not was-given that I my friends-of with merriment might-happen

The Bhili dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvi

The palatals are sometimes retained, and sometimes also changed to sounds. Thus, *chāl'rañ-nē*, to the servants, *chhōiō* and *sōiō*, a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*, thus, *sag'lō*, all, *das*, ten *ham'jān'icā lāgō*, he began to entreat, *hō*, hundred, etc

The cerebral *ḍ* between vowels is pronounced as an *r*, thus, *ghōiō*, Gujarātī *ghoḍo*, a horse

The cerebral *ḷ* has disappeared, thus, *sag'lō*, Gujarātī *sag'ḷō*, all, *lāl*, Gujarātī *kāl*, famine, etc

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū*, gold, *at'lā icā s'i*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē māiō* (masc) *hē tē tāiñ* (neut) *hē*, what mine is that is thine

The plural of strong feminine bases ends in *yā* as in Rājasthānī, thus, *sōryā*, daughters

The ablative suffixes are *thi* and *ñ*, thus, *bāp thi*, from a father, *sabā ñ vcho*, all-from high, highest

The usual suffix of the genitive is *nō*. Occasionally, however, the Mālvi and Mārwarī suffix *iō* is used instead, thus, *icanī des-iā icāicāiā-lanī*, to a citizen of that country

The personal pronoun of the first person singular is *hū* and *mū* as in Mālvi. 'We' is *hamō*, and 'you' *tamō* or *tamē*. 'He' is *ū* or *icu*, genitive *ū-nō*, *unī-nō* or *icanī-nō*, plural *vī* and *vī-hēlā*. The relative pronoun is *jō* and *je*, case of the agent *jone*. 'Who?' is *kūn*, genitive *kī-nō*, oblique *kanī*

The present tense of the verb substantive is—

Singular, 1	<i>hū, ũ, hē</i>	Plural, 1	<i>hai, hē, hā</i>
2	<i>hē, hai</i>	2	<i>ho, hai, hē</i>
3	<i>hē, hai</i>	3	<i>hē, hai</i>

Instead of *hē* we also find *chhe*

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū mārū-hū*, I strike, *tamō jāvō-hō*, you go, *unī-e mārjo* he struck. Note *ū laqo*, he began.

The present participle is used as a present definite and an imperfect. Thus, *l hātā*, (they) were eating, *tū mā-i-kanē sadā rētō*, thou art always living near me

The future is formed as in Mālvi. Thus, *hū mārūgā*, I shall strike. The conjunctive present is sometimes used instead, thus, *lahū*, I will say

The verbal noun ends in *nō* or *icō*, thus, *jānō*, to go, *āicō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhili and Rājasthānī or, more especially, Mālvi

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ

(RATILAM STATE)

Ēk ād'mī-nē bē bētā thā. Lōrē bētē bāp-nē
A-certain man-to two sons were. By-the-younger son the-father-to
 kahyū kē, 'ē bāp, tārā-kanē jō dhan hē, anā dhan-nī
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
 mārī pāñī pāri-ālō' Phēr bāpē pāñī pāri-ālī.
my share away-give' Then by-the-father share away-was-given.
 Lōrō bētō dhan lainē thōrā dan pachhī bāhtrēk
The-younger son wealth having-taken a-few days after very
 vēg'rō jātō-rayō, nē tā khōtā karm karinē māl sag'lō
distant went; and there wicled deeds having-done property all
 ujārī didō. Jārē sag'lō ujārī chūkyō tyārē
having-squandered was-given When all having-squandered ceased then
 unī dēs-mē ghanō kāl paḍyō Anē wani-nē walhō paḍyō Pachhī
that country-in a-great famine fell And him-to want fell Then
 ū jāinē wani dēs-rā rēwāwārā-kanē rōjgarē rayō
he having-gone that country-of inhabitant-near in-service remained.
 Jēnē unī-nē wan-mē khēt-mē hūar chār'wā mōk'lyō; janābar
Whom-by him-to forest-in field-in swine to-graze was-seen; the-beast
 jē rūk'h'rā khātā tē ū-bhī khāw'nō cāh'rī-jī, kōī
which shrubs ate that he-too to-eat having-caused-to-wish-terily, anybody
 kāī nī āltō Pachhē unī-nē ēwō man-mē ham'kī āyō anē
anything not (was-)giving. Then him-to such mind-in thought came and
 kēwā lāgō kē, 'mārā bā-nā ghēr-mā ātlā majūr majūrī
to-say began that, 'my father-of house-in so-many labourers service
 karī rayā jē ōr khātā-piñā aīrō wāchāw vāchē-hai,
doing are who other-things eating-and-drinking so-much eating eated-is,
 pan hū bhuk'hē marū-hū. Hū chālinē mārā bāp-kanē jāū,
but I by-hunger dying-am. I having-started my father-near will-go,
 anē kahū kē, 'hē bāp, mē Rām-rō kōōrō kariyō chhē, anē
and will-say that "O father, by-me God-of ill done is, and
 tamē-kanē rāp kariyō chhē. Hū tārō chāhōrō kē-rāwā lāyak nī
thee-near ein done is I thy son to-be-called worthy not
 ū; tamārā dār'kyā bhēgō ma-nē karī āyō." Pachhē ū
am; thy labourer like me-to having-made give" Afterwards he

uthī-nē u-nā bāp-kanē gayō Thōrī-k dūr thō kē
having-arisen his father-near went Little-a at-distance was the
 bāpē dēkhinē awāl kīdī, nē sāmā dōdī-nē
by-the-father having-seen compassion was-made, and before having-run
 galā-mā hāth nākhī-nē bōkī dīdī Chhōrē unī-nē kayō
the-neck-on hand having-thrown kiss was-given By-the son him-to was said
 kē, 'bāp, mē Rām hāmō nē tārā dēkhīā pīp kariyō hē,
that, 'father, by-me God before and thy (in-)seeing sin done is,
 tārō bētō thawā lāyak nī-hū' Pan bāpē chāk'rā-nē
thy son to-become worthy not-I-am' But by-the-father servants to
 kahyō kē, 'anī bētā-nē hāū chunth'rū kādinē anē
it-was-said that, 'this son-to good clothes having taken-out this-to
 pērāō, hāth-mā rīti anē pōgā-mā jōdā pīrāō, pachhē rōtō
put-on, hand in a-ving and feet-in shoes put, afterwards bread
 karī khāiyē nē majā kariyē Kyū-kē, yō mārō bētō
having-done let-us-eat and merriment let-us-make Because, this my son
 muā barābar thō, nē pachhō jīvyō, khōwāī gayō-thō tē pachhō
dead like was, and again is-alive, lost gone-was he again
 māiyō' Pachhē wanā majā-mā rājī thawā
is found' Then they merriment-in glad became

WĀG'DĪ.

Wāg'dī is the dialect of a Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikanttha. A few speakers of Wāg'dī have also been returned from Rewāntha. The following are the revised figures:—

Mewar State	.	.	.	250,000
Banswara State	.	.	.	74,000
Dungarpur State	.	.	.	58,000
Partabgarh State	.	.	.	53,000
Gwalior Agency	.	.	.	20,000
Mahikanttha	.	.	.	17,000
Rewāntha	.	.	.	75
TOTAL				525,075

Of the 53,000 speakers reported from Partabgarh 47,000 are stated to use a mixed form of speech called Mēwārī-Wāg'dī. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāg'dī. The language of almost the whole of Partabgarh is Bhilī.

Specimens have only been received from Mahikanttha. They exhibit a dialect which in most particulars agrees with Mālvi, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānā h-lē*, to a man; *bāp-a* to the father; *bāp-lō*, of the father; *mū, I*; *thō*, he was; *marū-hū*, I am dying; *jāñ-gā*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvi, singular *thō* plural *thā* and sometimes as in Mārwarī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāg'dī agrees with Mālvi.

[No. 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

Wāg'dī DIALECT.

(MAHIKANTHA)

Ek marāñh-kē dō dāw'dā thā. Na wā-māñh-lā chhōt'kyā-na
 One man-to two sons were And them-within-from the-younger-by
 bāp-na kīyō, 'bāp, anī dhan-kī pāñi ma-na dē' Na
 the-father-to it-was-said 'father, this wealth-of share me-to give' And
 ū-na wā-na ū-kō dhan bēchī didō Na thōdā-k dan
 first-by there-to him-of the-wealth having-divided was-given. And few-a days
 pachhē nāñ'kyō chhōrō hagh'rō dhan lēn durō dēs-mē
 afterwards, the-younger son all wealth having-taken a-far country-in
 garō giyō na utthē khōñī chāl'nī-mē dhan udā
 away went, and there had conduct-in the-wealth having-(been)-wasted

didō Na ũ-na hagh'rō kharach kar didō pūchha
was-given And him-by all expenditure having-done was-given afterwards
 mōtō kār ũnī dēs-mē padvō, na ũ-kc phodā padwā ligi
a-great famine that country-in fell, and him-to distress to-fall began
 Na ũ jāna dusrā ũnī dēs-kā icwās-ka-athē rīvō, na
And he having-gone another that country of native-of near remained, and
 ũ-na ũ-kā khēt-mē gadurā charāwā sārū ũnī-na mōkhalvō Na jo
him-by his field-in swine feeding for him-for it-was sent And what
 phariyā gadurā khātā-hā, ũnī-mē-śū āp'nō pēt bharwā kō man
husks the-swine eating-were, that-in-from his-own belly filling-of and
 ohālyō, na ũ-na kōi didō nahī Na ũ śāw'dān hvo,
went, and him-to (by)-any-one was-given not And he conscious became,
 jadī ũ bōlyō, 'mārā bāp-kē kat'rā-i majuriyā-na ghanī rōti mala-ha,
then he spoke, 'my father-of how-many servants-to much bread being got-is,
 pan mū tō bhukā marū-hū Mū uthna mārā
but I on-the-other-hand by-hunger am-dying I having-arisen my
 bāp-kī nakha jāū-ga, na wān kū-gā, "bāp, mē
father-of near will-go, and him-to I-will-say, "O-father, by-me
 Par'm-ēs-war-ka āgē na thā-ka āgē pāp karvō hē. Na ab thā-ko
God-of before and thee-of before sin done is, And now thy
 bētō kēwāwā jōg mū nī, ma-nē thā-kā ēk majur jū
son to-be-called worthy I am-not, me-to thy one servant such-as
 ganō "' Na ũ uth-ka āp-kā bāp-ka nakha gīyō.
count "' And he having-arisen his-own father-of near went.

The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Pronunciation.—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśi and other connected dialects. Thus, *ha* and *hē*, *is*, *larī-na* and *larī-nē*, having done, *yā* and *yē*, this

Ē and *ō* after long vowels are usually written *y* and *o* respectively, thus, *jāy* for *jāē*, *ho* may go, *jāo* for *jāō*, *go yē*

Wa is sometimes written for *wō*; thus, *wa* and *wō*, *he*

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as *s*, *z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā*, in a foreign country, *chhīr-kār*, government, etc. Compare also *dim'dimī wālī hē*, a drum is beaten, where *wālī* is the past participle passive of *icāj'nō*, to beat. The corresponding verb in western Bhil dialects is *icāj'icū*, pronounced *icāz'icū*.

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāthī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēdē*, on the border; compare Gujarātī *chhēdō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold, *bah*, sit. It is often, however, preserved in writing, thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *dhaw'lō*, white, *hūd*, consciousness; *hulā*, slept, *cinā* and *cinā*, the oblique form of *wō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarātī has *ṭ* or *ṛ*, thus, *bī*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *wā* and *whā*, there, *ādō*, half; *ka-na 'āgyō*, he began to say; *nhāl* and *nāl h*, throw, *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *ladū*, it was said. It is usually replaced by the masculine, thus, *nāch'nō hunyō*, dancing was heard.

Number.—The plural is formed as in western Bhil dialects, thus *ghōdō* a horse; *ghōdā*, horses. *ghōdī*, a mare, *ghōdī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāthī; thus, *gāyā*, cows. *Āb'dō*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōn* (compare Mālvī *hōn*). Thus, *ghar-ma*, in the house; *ghōdō* and *ghōdā*, a horse, *dhaw'lā ghōdā-lō l'hōjīr*, the saddle of the white horse; *nōlar-hōn-lā*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*, dative, *lē*, *la*, and *lū*; ablative *hī*, *hē*, and *ē*, genitive, *lō*, fem. *lī* oblique, *lā*, locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *dhōr-lēr*, of the cattle; *ghar*, at the house, *hēdē*, at the edge; *bhūlō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvī. Thus, *hū* and *mē* I; *mē*, *mē-nē*, *mhoyē*, *māhī* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpan*, we; *hamārō* our. *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *na* (or *nā*, *na*, respectively). Thus, *wō* and *cī*, that; *cinā jhād-lā nīchē*, under that tree. *yē* and *yā*, this, *ina lar'sān-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *ci-lī lar'sān-lī lugāi* the wife of that cultivator. *Pī* in *ci-lī* is the base used before case-suffixes. The plural of *wō* is *cī* or *cē*, genitive *cin-lō*; case of the agent *cin-na* and *cinā-na*. Similarly are inflected *yē*, thus; genitive *ci-lō*; oblique *inā jō*, who; genitive *ci-lō*; oblique *janā*. The base

ta occurs in *tina man.kyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō haq'lā mhārā-lana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūṇ*, genitive *lī-lō*, 'what?' is *lāi* and *līā*.

Verbs.—The verb substantive forms its present tense as in Mālvi and some western Bhil dialects. Thus, singular, 1, *hū* and *hē*, 2 and 3, *hē*, plural, 1, *hā*, 2, *hō*, 3, *hē*. The corresponding past tense is, singular, *thō* or *hatō* (*chatō*), plural, *thā* or *hatā*.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvi. Thus, *jāñ*, I may go, *jāy*, thou mayst go, plural, 1, *jāñi*; 2, *jāwō*, 3, *jāē*. An ordinary present is formed by adding the verb substantive. Thus, *vī pada-hē*, they fell.

The past tense is usually formed as in Mālvi, thus, *lū gayō*, I went, *tum gayā*, you went, *bhūl lāgī*, hunger came. The suffix *na*, which is common in Khândesi, occurs in forms such as *rihānō*, he lived, *bharānō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhil dialects. Thus, *bah'nō*, to sit, past *bathō*, *lhānō*, to eat, past *lhādō*, *lanō*, to tell, past *lahyō* and *kadō*, *lēnō*, to take, past *hdō* and *liyō*, and so on.

The future is formed as in Mālvi. Thus, *tū dēgā*, thou wilt give, *mlagā*, it will be found, *lēw'gā*, I e, *lēōgā*, you will take, etc.

The imperative agrees with Mālvi. Thus, *jā*, go, *daī-dō*, giving-give, *dyō*, give, *lijō*, you should take.

The verbal noun ends in *nō*, *nā* and *icā*, thus, *ka-nā*, or *la icā*, *lāgyō*, he began to say.

The participles agree with Mālvi. Thus, *āic'tō*, coming, *rōtā lar'nā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhil dialects. Thus, *karinē* and *karina*, having made, *icāti*, having divided. Besides we occasionally also find forms such as *lar*, having done, *nhāk-lar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvi, though it has still sufficient traces of a different origin.

[No. 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY)

Ek bāwā-jī mahārāj nik¹lyā hēr jawārī-kī khātar Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a
 kar²sān bōlyā kī, 'bāwā-jī mahārāj, tum kã jāwō³'
cultivator said that, 'holy-father Mahārāj, you where go?'
 [Bāwā-jī kahyā] kī, 'bachchā, jahã hēr jawārī milagā
 [*The-ascetic said*] *that, 'child, where a-seer jawar will-be-got*
 wã-ch jāwã⁴ Phirī kar²sān bōlyā kī, 'pachhērī dhān
there-indeed I-go' Then the-cultivator said that, 'a-pasērī grain
 par-dēch-mã mila ta dhadi dhān ap⁵nō-ch lai
foreign-country-in if-be-got then a-dhadi grain mine-exactly having-taken
 lō ' Kī, 'hō, bachchā, dēgā, tō
take' (Answered the ascetic) that, 'Well, child, if-you-will-give, then
 lai lã, yã-ch tham jāwã-gā⁶ Phirī ākhō dan
having-taken we-take, here-indeed halting we-shall-go' Then whole day
 bāl hākina ghar gayā Phirī bal⁷dya-ka chārā pānī
plough having-driven to-house he-went Then bullocks-to grass water
 nhākya Ād⁸mī lugāi-ka dēkhina kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father
 mahārāj āyā, tā rōtā achchhā kar²nā Phirī
Mahārāj came, therefore bread good should-be-prepared Then
 bāwā-jī-ka khilāwã-gā⁹ Bāwā-jī-kā mēr-hī uthyā, rōtā khāwā
the-holy-father-to we-will-feed' The-ascetic-of near-from he-arose, bread to-eat
 bahī gayā Rōtā khādā na phirī hutā Phirī lugāi
sitting went Bread was-eaten and then he-slept Then wife
 dēkhina bōlyā kī, 'jā, bāwā-jī-hī wāt kar² Lugāi-nā
having-seen he-said that, 'go, the-holy-father-with talk make' The-wife-by
 kadō, 'bāt kō, bāwā, ham hunã-gā¹⁰ 'Kyā kaũ,
it-was-said, 'story tell, father, we shall-listen' 'What shall-I-tell,
 māi-kī bēti, wāt; bhūk lāgī¹¹ Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt.' Then the-ascetic said

kī, 'wāt kahū kī wātādi? Hukā mīri ātadi Gām-kā
that, 'story shall-I-tell or short-story? Dry my bowls Village-of
 gōyarā tin pag-kā mirag jāy-ha Thārō dhanī kadī tarwārō
in-outer-field three feet-of deer going-is Thy husband if recordman
 hōy, 'tō chhikār-kē mārē' Phiri vinā gām-kā patēl-kō
is, then game kills' Then that village-of headman-of
 wād chōr rōj khāy Lugāi-nē jāy-na ād'mī-ka
sugarcane-crop thief daily eats The-wife-by having-gone man-to
 uthāyā 'Gām-kā gōyarā tin pag-kā mirag jāy-ha Tam
was-awakened 'Village-of in-outer-field three feet-of deer going-is You
 uthinē mār'wā jāw' Ād'mī bāwā-jī-ka kahyā kī, 'bāwā-jī
having-arisen to-kill go' The-man the-ascetic-to said that, 'holy-father
 mahārāj, kā gavā mirag?' Kī-ka 'wād-kā khēt-
Mahārāj, where gone deer?' (Said-the-father) that 'sugarcane-of field-
 ma gayā ha Kōi mārā-gā tō inām chhikār
is gone is Someone will-kill then a-reward the-Government
 dē-gā' Rōj vinā patēl-kā wād chōr khāi jāy
will-give' Daily that headman-of sugarcane-crop thief having-eaten used-to-go
 Ta wanā dan pāch das ād'mī wād-kā khēt-ka hīdē
Therefore that on-day five ten men sugarcane-of field-of on-border
 bāthā chōr-ka pakad'wā hārū Phiri i-kū kirsān-kū prakad'ā
sat the-thief seizing for Then this cultivator-to it-was-seized
 ka, 'yō-ch chōr ha Mērā wād-kā khānāwālā' Phiri
because, 'this-exactly thief is My sugarcane-of eater.' Then
 vi-kī kar'chhān-kī lugāi dēkhina bōli kā 'ra bāwā-jī, mahārō dhanī
that-of cultivator-of wife having-seen said that 'O holy-father, my husband
 kab āwa-gā?' Vinā dan bhōpō bad'wāi kar'tō tho
when will-come?' That on-day a-magician enchantment doing was
 'na wā kar'chhān-kī lugāi bāwā-jī-ka pūchha, 'mahārō dhanī
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband
 kab āwa-gā?' Ta bāwā-jī bōlvō kī, 'gim dim'dimī
when will-come?' Then the-ascetic said that, 'in-the-village drum
 wātī hē Jī-kī whā hātī-pātī pīda-hī, ta tū-ī jī,
beaten is What-of in-place division making-are, there thou-also go;
 ādō wātā tu-ka mīa-gā' Yā jāi karīna bhōpō
half share thee-to will-accrue' She going having-done magician
 bad'wāi kar'tō whā chānda ubī Wō bhōpō vinā mīndā
enchantment doing there at-the-wall stood That magician that ill
 man'kyā-ka pūchha kī, 'māg khānō dānō thārō' Ta ya
man-to asks that, 'ask food grain thine' Then she
 chand-hī bōli, 'ādō wātō mahārō' Dō chār ād'mī wī-hī uthiyā,
wall-from said, 'half share mine' Two four men there-from arose,

ta dākaṇ kī lai pakadī, kī, 'yā mhārā
 then witch having-said having-taken she-was-seized, that, 'this my
 manak khāi khāi gai.' Phiri bāndi karinē
 man having-eaten having-eaten went.' Then bound having-made
 lyāyā kachērī-mā. Phiri vi-kā ghar bāwā-jī wā-hī
 it-was-taken court-in. Then her at-house the-ascetic there-indeed
 whatā Phiri vi-kā ghar-mā bharāi-na khāi lēdō rōtō.
 was Then her house-in having-entered having-eaten was-taken bread.
 Dhōr-kēr kar'sān-kā chhōd dīdō. Phiri hāt-ma lak'dī
 Cattle-of cultivator of loosing was-given Then hand-in a-stick
 kākh-ma jhōlī lāina kachērī-ma gayō. Agal-bagal bahina
 the-armed-in bag having-taken court-in he-went. At-side having-sat
 pūchhō, 'ina kar'sān-na kāi chōrī kari?' Ta
 asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
 kī, 'bhāi, yē patēl-kā rōj wād khāi' Bāwā-jī-na
 that, 'brother, this headman-of daily sugar-crop eats' The-ascetic-by
 man-ma vichār bāndō na kadō kī, 'bhāi mānō, tō hū
 mind-in reflection was-bound and it-was-said that, 'brother mind, then I
 i-kī kar'sān-kī wāt kū kē, hū jātō thō gām Ta
 this-of cultivator-of story tell that, I going was to-a-village. Then
 phiri kar'sān dekhina bōlyō kā, "ra bāwā-jī, tū kāi jāy?"
 again cultivator having-seen said that, "O holy-father, thou where goest?"
 Tō mē kadō, "hēr jawārī-kī khātar." Kē,
 Then by-me it-was-said, "a-seer jawar-of for" (Answered-he-)that,
 "bāwā, pahērī hawā-pahērī dujō gām jāina
 "holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone
 lēw-gā, ta dhadī dō dhadī āp'nā-kana-hī lē
 you-will-take, then a-dhadī two dhadīs my-near-from having-taken
 lījō" Ākhō dan nāi gērī-na tina man'kyā
 you-should-take" Whole day plough having-driven that man-of
 ghar āyā Bal'dyā-ka chārō-pulō nhāk-kar ād'mī bōlyō,
 to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,
 "āj bāwā-jī āyō, ta rōtō āchhō ijjat-kō
 "today a-holy-father came; therefore bread good dignity-of
 kar'jō, i-ka khilāwā-gā" Phiri bhitrō bharāi gayō.
 you-should-make, him we-shall-feed." Then inside having-entered he-went
 Rōtā khāy-pī-kar khāt'lā nhāk-kar hui gayā Lugāi-ka
 Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
 kāi kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka
 it-was-said that, "go, holy-father-with talk make" Whole day him-by me-to
 bhūkō mārō Ta mhayē wād-kā khēt-ma mēlyō,
 with-hunger it-was-struck Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tin pag-kā mirag wād-kā khēt-ma gayō. Tū jānā
that, "three feet-of deer sugarcane-of field-in went Thou having-gone
māra-gā, ta ohhīr-kār tū-ka inām dī-gā" Mhā-ka bhākō
wilt-kill, then Government thee-to reward will-give." Me-to with-hunger
māryō ta mahī chālākī harīna wād-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
mēlyō Phirī 1-kī lugāī dēkhina bōlī, "bāwā-jī, mhārō dhanī
he-was-sent Then his wife having-seen said, "holy-father, my husband
kab āwa-gā?" Ta mha-ka rih āvi gī Tō
when will-come?" Then me-to anger having-come went Then
bhōpō wad'wāī kar'tō jāhā māī mēlī kī, "bhōpō
magician incantation making where by-me she-was-sent that, "magician
bōla khari kī, 'thārō khānō dānō māg'" Tō māy
says certainly that, 'thy food grain ask'" Then by-me
kadō kī, "ohānda ubī rāinā kāja kī,
it-was said that, "wall-at standing having-remained thou-shouldst-say that,
'adō wātō mhārō'" Ta yā chālākī harīna dōī man'ka
'half share mine'" Then this trick having-made both persons
āb'dō pādya Ta m-ka ohhōd dō' Vi m-kā ghar
troubles were-caused Then them releasing give' They their to-house
gayā, na bāwā-jī dujā gām-kī wāt lī-lī
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhādī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it, and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look, said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

¹ The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he asks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.' The woman cried out from behind the wall: 'O, but half of it is my share.' Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the crust was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers. I've seen and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juāri*"' Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his house-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

¹ The wizard is making the devil, possessing the sick man who offering he will take a, depart from his victim. The devil, in of course, supposed to reply through the mouth of the invalid.

² So much for the meaning of the question. The wizard was a Hindu the devil was of Hindu he wizard. She thought he was telling the sick man to take all there was for the imaginary contribution. When she claimed a half share, the friends of the sick man naturally to enter for some one to league with the devil, and asked with the promise native to such an end.

The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahukantha with Mārwarī in the north and Mālvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahukantha with Nimādi in the east and Standard Gujarātī in the west.

Bhili is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahādī, and the number of speakers has been estimated at 13,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahukantha. It will be sufficient to draw attention to a few points in which it differs.

E may be substituted for *ō* in *ohēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōriyē*, daughters, *sōriyāñ-nē*, to daughters, *ād'miyō*, men, *amō*, we, *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*, plural, 1, *hē*, 2, *hō*, 3, *hē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed, thus, *hū mārū-hū*, I strike, *tu mārē-hē*, thou strikest, *amō mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār'hū*, 2, *nār'hō*, 3, *mār'hē*.

Bhili is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarat, called Kālī Parājī. It does not differ much from that spoken in Mahukantha. The following points may be noted.

E is often used when the Mahukantha dialect has *i* or *a*, thus, *ē-nū*, his, *tē-nē*, by him, *hātēr*, Gujarātī *satār*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective, thus, *hū tēg'hē-thō āiō*, I have come from far off.

The plural of feminine bases ending in *i* ends in *yyē*, thus, *ghōd-yyē*, mares.

The forms *amō*, we, *tamō*, you, and *tē*, they, seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mār'iyē*, we strike, *hamō jājyē-sē*, we go. The past tense of *jāicū*, to go, is *gyō*, plural *gyā*. The future of *mār'icū*, to strike is, singular 1, *mār'hē*, 2, *mār'hī*, 3, *mār'hē*, plural 1, *mār'hū*, 2, *mār'hō*; 3, *mār'hē*. Note also the form *ālē*, I will give.

In most respects, however, the Bhili of Panch Mahals is the same as that spoken in Mahukantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahukantha, *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant, of the past tense ending in *yyū*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhili of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No 11]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

(JALOD TALUKA, PANCH MAHALS)

Ap'di dhāhī havēr-nī sar'wā gāi-tī Ti-nī kēy'di gēr hētī ;
Our cow morning-of to-graze gone-was. Her she-calf at-house was ;
 ē-thī dhāhī tī-nē sātī-nē ē-nū hēt watādē-sē ' Bhāi tū
therefore the-cow her-to having-licked her love showing-is ' Dear(-brother) thou
 kēy'di sōd. Kēy'di dhāw'tī thāy ē'rē hū dhāhī-nū dud tām'wā bēhū'
the-calf untie The-calf suckling may-be that-in I the-cow-of milk to-draw sit'
 ' Āi hāg'ḷū dud kādē nathī lē Phōrū dud kēy'di hārū rās'jē'
' Mother all milk having-drawn not take. Some milk calf for keep'
 ' Ghanū tājū bhāi.' ' Bā dhāhī-nū dud pīwū ma-nē ghanū tājū lāgē-sē.'
' Very well dear' ' Mother cow-of milk to-drink me-to very well appears.'
 ' Lī, phōrū dud pī Hājē rōtō khātā wār'hūk dud ālē'
' Take, a-little milk drink In-the-evening bread eating more milk I-will-give'

FREE TRANSLATION OF THE FOREGOING

Our cow had gone to graze in the morning, and the calf was left at the house The cow licked it and thus showed its affection (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck' 'O mother, don't take all the milk, leave a little for the calf' 'Very well, dear' 'Mother, I am very fond of cow's milk.' 'There, drink a little To-night I will give you more with your supper'

The Bhīlī of the Jhabua State is very closely related to the dialect of the Bhīls of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *hũ*, thus, *hũ* and *hũ*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go, *chhēti* and *sēti*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp'dō dhan*, his property, *hag'lō*, all.

Feminine *i*-bases form their plural in *iyē*, thus, *sōriyē*, daughters, genitive *sōriyē nō*. Similarly *baui ē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *hũ* instead of *ō*; thus, *yō ghōdō lēt'rā wār'hũ-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ*, we, and *tamũ*, you.

'Ho' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tihũ-nō*. Note also the oblique form *tinā* in *tinā dēh n ā*, in that country, *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōn*, genitive *lō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ māi ũ sē*, I strike, *hamũ māriyē sē*, we strike.

The future of the verb *mār'wũ*, to strike, is formed as follows —

Singular, 1 <i>n āri</i>	Plural, 1 <i>mār'hũ</i> .
2 <i>mār'hī</i>	2 <i>mār'hō</i>
3 <i>māi'hē</i>	3 <i>mār'hē</i>

So also *hũ kī*, I shall say.

Note finally the curious form *kar'tēlō*, he was doing. This *l*-suffix is common in Ah Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhīl dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No 12.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(JHABUA STATE, BHOPALWAR AGENCY)

Kō-ēk	ad'mī-nē	bē	sōrā	hatā	Tinā-mā-thō	gānāc	ba-nē
Certain one	man-to	two	sons	were	Them-u-from	by-the	younger
kōdō,	'c	bī,	dhan-mā-taō	jō	mārō	wītō	hōy
it-was-said,	'O	father,	wealth-in-from	which	my	portion	may be
ālī-dē'	Tērā	tinē	tihũ-nē	āp'dū	dhan	wītī	āyū
having-given-give'	Then	by-him	them-to	his-own	alth	having	divided

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmādi. It is sometimes also called Bhilālī, or, in Barwani, Rāthvī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāthavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāthavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *á* is very marked. Thus, *ghūr*, a house, *mōrũ*, I am dying, *lōrīnē*, having done.

The palatals and *s* have the same sounds as in Western Hindī. Thus, *chāl*, go, *chhōrī*, a daughter, *jō*, who, *sāt*, seven.

V, *v* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *vo*, thus, *bīs*, twenty, *baī as*, a year.

The cerebral *l* is sometimes changed to *l̥* and sometimes confounded with *n*, thus, *kāl* and *kāl̥*, famine; *jōl̥* and *jōn*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*, thus, *wārũ* and *wārũlũ*, good, *ghōdō* and *ghōd'lō*, horse, *ghōdī* and *ghōd'li*, mare, *uch'lō*, high, *hatō* and *hat'lō*, he was, *gayā* and *gayēlā*, they went, *khāt'lā*, they were eating, *mār'tō* and *mār'tēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *lla* in Māhārāshtrī Prākṛit.

Nouns—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnũ* (Ali Rajpur) and *sōnō* (Barwani), gold, *khōtō kām*, a bad deed, *tārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son, *chhōrā*, sons, *chhōrī*, a daughter, *chhōrī* and *chhōriyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmādi, thus, *ghōd'li-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases, thus, *ād'mi-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father, *būtō* and *bētōs*, a son, *bhāi* and *bhāis*, a brother, *bōh'nīs*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*, thus, *bāhāsē-n*, of a father, *bāhāsē-jōl*, to the father, *mān'syā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*, dative *nē*, *l'hē*, *la* and *kājē*; ablative *sē*, *sũ*, *thī* and *kathī*, genitive *n*, *nō*, and *lō*, locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father, *bāp-lājē*, to the father, *dahād'lyā-nē*, to the servants; *mē-khē*, to me, *sul'h-sē*, in happiness, *sarag-sũ*, from heaven, *kutā-mā-thī*, from in the well, *bāhāsē-n*, of the father, *bāp-lō*, of the father, *Chānd'pūr-nō*, of Chāndpur, *ghōi mā*, in the house, *l'hēl-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns —

<i>mē</i> and <i>hū</i> , I	<i>tū</i> , thou	<i>pōlō</i> , he.
<i>mē-khē</i> , <i>mī-sē</i> , to me		<i>pōlā-kājē</i> , <i>tē-khē</i> , to him.
<i>mār^{hō}</i> , <i>mārō</i> , my	<i>tār^{hō}</i> , <i>tārō</i> , thy	<i>pōlān</i> , <i>tēr^{hō}</i> , his.
(<i>h</i>) <i>amū</i> , we	<i>tuhu</i> , <i>tamū</i> , you	<i>pōlā</i> , they.
(<i>h</i>) <i>am-rō</i> , our	<i>tuh^{rō}</i> , <i>tamārō</i> , your	<i>pōlān</i> , their

Demonstrative pronouns are *yō*, this, genitive *ēr^{hō}*, oblique *mā*, *wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that, *chahā*, there, *ohē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*, 'what?' is *kāi*, etc.

Verbs —The present tense of the verb substantive is formed as follows.—

Singular, 1. <i>chhū</i> , <i>chhāū</i>	Plural, 1. <i>chhē</i> .
2. <i>chhē</i>	2. <i>chhō</i> , <i>chhē</i> .
3. <i>chhē</i>	3. <i>chhē</i> .

The past tense is *hatō*, *hat^{lō}* or *hōt^{lō}*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mār^ū*, I strike, 2, *mārē*, 3, *mārē*; plural, 1, *mār^{jē}*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed, thus, *pōlā jāē-chhē*, they go, *tuē mār^{yū}* (or *mār^{yō}*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mārāt^{lō}*, I am striking, I strike, *khāt^{lā}*, they were eating.

The future of the verb *kut^{nō}*, to strike, is—

Singular, 1. <i>kutīs</i>	Plural, 1. <i>kut^{sū}</i>
2. <i>kut^{sī}</i>	2. <i>kut^{sī}</i>
3. <i>kut^{sī}</i>	3. <i>kut^{sī}</i>

In Barwanī the periphrastic forms *mē mār^ūgā*, I shall strike, etc., are used besides, as is also the case in Nīmādi.

The verbal noun ends in *nō*, oblique *nē* (*nyā*, or *na*). Thus, *mār^{nō}* to strike; *chār^{nē}*, in order to graze, *nach^{nān} nād*, sound of dancing, *jāna-nō man*, intention to go. Occasionally we also find forms such as *bhar^{wā}*, to fill (Barwanī).

The conjunctive participle ends in *ī* or *inē* (*ina*), thus, *khāī*, having eaten; *kōrī-nē*, having done; *uthīna*, having risen. The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Alī Rajpur as representing the so-called Bhilī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[No 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(ALI RAJPUK STATE)

SPECIMEN I.

Kudu mām'sēn du pōryā hat'lā Tēr'hā-mān nāhālē-pōrē
A-certain man-of two sons were Them-among by-the-younger-son
 kahyū, 'āp'nā māl-dēkhō māl'rō wātō mē-ṣc dē. Wajī thōdā
it-was-said, 'your property-from my share me-to give' And few
 dāh'dā-mā nāhālē-pōrē sārū ēk'thā karīna dūr dēś-mā guyō,
days-in by-the-younger-son all together having-made far country-to he-went;
 wālī chahā sārō māl kharch lōr'nā-par pōlā muluk-mā mōt'lō kāl
and there all property spent making-after that country-in big famine
 pad'yō Tihī pōlā-kājē sāk'dāi pōd'nē mandī Tihī pōlā muluk-mā-nā ēk
fell Then him-to distress to-fall began Then that country-in-of one
 mām'sēn chahā rahyō Pōlē tō tū-sē suwar chār'nēn-wadē āp'nā
man-of near he-stayed By-him then him some feeding-of-for his
 khēt-mā mōk'lō Tihī suwar jō-kāi khāi ebō pōlō khāin jivō,
field-in was-sent Then some whatever atē that he eating became,
 wālī tē-sē kōnē kāhī khānē-wadē dēdhō nihī
but him-to by-anybody anything eating-for was-given not.

- 30.3 -

INDO-ARYAN FAMILY.

CENTRAL GROUP

SECRET

$\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}$

CONOVER II

[illegible][illegible][illegible][illegible]

Wap̄to mō thānā-mā nīhī guyo Ne pach'wālā-nā bhān'gad kar-
Therefore I station-in not went And Pañch-by arbitration having-
 nē das dōg'rā khunyān phag'dā-mā denēn kōhyā Tēthē pu
made ten cattle murder-of contention-in to-give were-said Thereupon
 Bhuryān mur'dō tatyāran mauje Nahā[ipo]-ma bā[] dūhō,
Bhurā-of corpse that-time village Nahalipol having-burned was given,
 nē aphu-lagan āmu-kājō dōg'rā nīhī āpyā
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING

My name is Kālu, and my father's name Nānkyō By caste I am a Mawda Bhil I live in Punyawat, Pargana Chandarpur, and am a cultivator

Question —Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer —About a month ago Dēbryō Wasūnyā, a Bhil from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it' In the morning of the following day I set out and went to Bhurā's house in Nahalipol and saw my sister's body I then observed two marks of a stick on the right side of her belly I then said to her husband Rumāl, 'my sister has died because thou hast beaten her I will go to Bhabra and make a statement in the police station' Thereupon my brother-in-law and Chēnyō Tadvī of Nahalipol and other men entreated me and said, 'don't go to the station We will settle the matter about the murder for you' Therefore I did not go to the station The village council settled the matter and ordered ten piece of cattle to be given on account of the murder Bhurā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me

The so-called Bhilālī of Ah Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

SO-CALLED BHILĀLĪ DIALECT

(ALI RAJPUR STATE, BHOPAWAR AGENCY)

Ēk ād'min dui chhōrā hot'lā Tēr'hē-mā nāhālē chhōrē
A-certain man-of two sons were Them-among by-the-younger son
 bāp-kājē kōhyū, 'bāhās, ghar-mā jē chhē tēr'hē-mā-sī mār'hō
father-to it-was-said, 'father, house-in what is that-in-from my
 wātō mē-khē dē. Tihī pōlāē pōlā-kājē wātō didhō Ghanā
share me-to give' Then by-him him-unto a-share was-given Many
 dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
 chhētē jāt rahyō, nē wahā ōj'gāi-mā sab māl
a-far (country)-to going was, and there riotous-living-in all property
 khōyō Sab māl khōyō tihī chahā mōtō kāl pad'yō,
was-wasted All property was-wasted then there a-great famine fell;
 nē pōlō kharāb huyō, nē chabā kudun ghar pōlō jāi
and he poor became, and there somebody's in-house he having-gone
 rahyō Nē ti-nē pōlā-kājē khēt-mā sūwar chār'nē mōk'lyō Jō
lived And him-by him-to field-in swine to-graze was-sent Which
 kūtō pōlā sūwar khāt'lā pōlō khāi bhī lētō,
husks those swine were-eating he having-eaten even would-have-taken;
 kē tē-khē kōi kudu nihī āp'tā Tihī pōlō thik
because him-to anybody anything not was-giving Then he conscious
 huyō, nē pōlāē kōhyū kē, 'mār'hā bāhāsēn kat'rā
became, and by-him it-was-said that, 'my father's how-many
 dahād'kyā-kājē khāinē rōhī jāy ōsō rōtō hōi,
servants-to having-eaten having-remained may-go so-much bread there-is;
 nē mē bhūk'lō mōrū Mē uṭhīnē mār'hā bāhāsē jōl jās
and I hungry am-dying I having-arisen my father near will-go
 nē kōhis kē, "mē Bhag'wān-nā ghōr-mā nē tār'hā-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad
 kām kōryō, nē havī tār'hō bētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
 rōhyō, nē tū tār'hā dahād'kyā kājē dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
 bhī āp." Tihī pōlō uthina tēr'hā bāsē-jōl guyō.
also give" Then he having-arisen his father-near went.

The Bhil dialects of the Barwanī State have been reported under the names of Bhilālī and Rāthvī Bhilālī. They are essentially identical with the dialect spoken in Alī Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ

BHILĀLĪ DIALECT

(BARWANĪ STATE)

Kōi ād'mī-kā dō ohhōrā thā Wō-ma-sē nānā-nē dāji-kā
A-certain man-of two sons were Them-in-of the-younger-by the-father-to
 kayō kī, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share
ma-ka daide' Tab unē āp'nu dhan wāfi dīyō Gharī dīn
me-to give' Then him-by his property dividing was-given Ma o days
 nahī gayā kī nānā ohhōrā-nē sab māl bhelo kīnī
not passed that the-younger son-by all property together having-made
 dur dēs jāti rahyō anē wahā lūchchāi-sē thōdī dīn-ma āp'nu
far country going was and there riotousness-with few days-in his
 sab dhan gamā dīyō Jab sab dhan udāi dīyō
all property wasting was-given When all property squandering was-given
 tab wahā mōtō kāl padyō, āru wah nāgō hu gavō
then there big famine fell, and he destitute having-become went
 Āru wahā jāinē pardēsī-mē-sē vāk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by
 ō-ka suwar charānē-kō mōk'lyō. Jō suwar sēg'li khātā thā wō
him-for some feed-to he-was-sent Which some husks eating were that
 ūthānē khātō hindivō, āru kōi nahī wō-kha dētō thō Tab wō-kha
taking eating went, and anybody not him-to giving was Then him-to
 sud ā, āru kah'nē lagvō, 'mīrā dāji-kā rahā dīd'k'vānī-kā
sense came, and to-say began, 'my father-of near servants-to
 khānī-sē ghanā rōtā hōē, āru hīū bhuk marū Ab hīū ūthīnē
eating-from much bread is, and I hunger die Now I having-arrived
 āp'nā dīdā-kā pās jīti-rahū-gā āru wō-kāsē jāinē kahū-zi "ire
my father-of side going-will-be and him-to having-gone will-be, "O
 dādā, man Bhag'wān-kī mar jī-kī ultō āru tamārā cīm'nī pīp
father, by-me God-of law-to against and thy before in
 karvō-ī"
was-done-inded"

7-10-55

INDO-ARYAN FAMILY.

CENTRAL GROUP.

~~SECRET~~

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ulatō	na	tārā	āgaḷ	pāp	karyō,	mē	waḷ'tē	tārō	chhorō
against	and	thy	before	sin	was-done,	I	nunc	thy	son
kawād'nē	jōgō	nahī	milē,	tārā	sārā	dōd'kya	sar'khō	ēk	mē-khe
to-be-called	fit	not	is-got,	thy	all	labourers	like	one	me-to
pan	jan'jē	'''	Tihī	pōlō	uḥhīnē	āp'nā	bās-jōl	chālyō	
also	consider	'''	Then	he	having-arisen	his-own	father-near	went	

The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nimadi. We shall now turn to the dialects which form the link between the Bhili of Mahikantha and Standard Gujarati.

The Bhili of the Baria State of the Rewakantha Agency is known under the names of Bhili and Rāṭh̄vī. We shall first take the so-called Bhili.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'House' is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained, thus, *chhōrō*, a son, *chandarmā*, moon. *C'* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood, thus, *pasāh*, fifty.

The plural of feminine *ī*-bases ends in *īō*, thus, *chhōrīō*, daughters.

'We' is *hamu*, 'you' *tamu*, and 'they' *tē*, *tēō* and *tēhō*. 'Who?' is *kun*, genitive *kun-nu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē*, plural 1, *chhie*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutā*.

The future tense of *hut'ioũ*, to strike, is 1, *hutēs*, 2, *hutēs*, 3, *hutēs*, plural 1, *hut'ēu*, 2, *hut'sō*, 3, *hut'sē*.

RĀTH'VĪ.

The Rāth'was are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāth, a district in Alī Rajpur. Compare pp 51 and ff.; above They do not settle for a long time in one place, but move from one tract to another.

Rāth'vī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows —

Note only the Gujarātī form *tam-nē*, to them. Compare Chāranī *tēm-nū*, their

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

RĀTH'VĪ DIALECT.

(CHHOTA UDEPUR, REWAKANTHA)

Ēk mānah-nē du bētā hutā. Nē tē-mō-nā lōd'lāyē
One man-to two sons were And them-in-of by-the-younger
 bāh-nē kahyū kē, 'bā, mīl'kat-nō vēchātō bhāg ma-nē āp.
father-to it-was-said that, 'father, property-of being-divided share me-to give'
 Nē tēnē tam-nē mīl'kat vēchī āpī. Nē thōlā
And by-him them-to property having-divided was-given And few
 dahādā puchhal lōd'lō bētō badhu ēk'thu karīnē chhētānā
days after the-younger son all together having-made far
 dēh-mā gyo, nē tyā mōj-majhā pōtā-nī mīl'kat udāi
country to went, and there riotousness-in his-own property having-squandered
 nākhī Nē tēnē sārū khar'chī dīdhū tār-pachhī tē
was-thrown And by-him all having-spent was-given thereafter that
 dēh-mā mōtō dukāl padyō, nē tē-nē tōṭō pad'wā lāgi Nē
country-in a-great famine arose, and him-to want to-fall began And
 tē jāinē tē dēh-nā watan-mā ēk-nē tā riyō Nē
he having-gone that country-of city-in one-of in-the-house stayed And
 tēnē pōtā-nā khētar-mā huwarō-nē chār'wā kājē tē-nē mōk'lyō Nē jē
him-by his-own field-in swine feeding for him was-sent And what
 hīgē huwar khātā hatā tēnā-mā-thī pōtā-nū pēt bhar'wā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
 man hutū Anē kōiyē tē-nē āpyū nahī.
mind was And by-anyone him-to was-given not

CHĀRANĪ

The Chārāns are a wandering tribe in the Bombay Presidency. Chārānī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwandi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
	<hr/>
TOTAL	1,200
	<hr/>

No specimens have been received from Thana. The Chārānī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhilī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me, *mō lū*, my; *tō-lū*, thy. In such cases *l* is sometimes written, thus, *mō-lū* or *mō-lū*, my.

With regard to pronouns we may note the forms *ōlyō*, he, *ōlyā*, they, *tīm-nū*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hū mār'tō chhū*, I strike.

In most respects, however, Chārānī closely agrees with Gujarātī Bhilī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

CHĀRANĪ DIALECT

(THE PANCH MAHALS)

Ēk mānāl-nē bēn	dik'rā hutā,	nē	tī-mā-nā	nānā	bhāē
One man-to two	sons were,	and	them-in-of	the younger	by-brother
bā-nē	bhanyū	kē,	'bā,	māyā-nō	bhāg ma-nū
the-father-to	it-was-said	that,	'father,	the-property-of	share me-to
vēhēsī	dīyō	Nē	tīnē	ōlyā-nē	māyā vchē-i
having-divided	give	And	by-him	them-to	property having-divided
dādhi	Nē thōdā	dīyā-mā	nānō	dik'rō	badhū bhēju
was-given	And a-few	days-in	the-younger	son	all together
karīnē	bijā	malak-mā	gō,	nē	icē mōj-majā
having-done	another	counted-into	cent,	and	there pleasures having-made
mārā	vāp'rī	nākhī	Nē	tīnē	badhū bhōi
property	having-spent	was-thrown	And	by-him	all having spent

AHĪRĪ OF CUTCH.

The Ahirs or Abhīrs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Krishna from Mathurā to Gurnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayrī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. V, p. 78.

The Ahirī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhilī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Cnārans who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach'. It has been distinguished from the ordinary *h* by under it. Thus, *hāt*, seven, *dah*, ten, *bah*, sit. *S* and *h* are sometimes interchangeable, thus *tāp'hō*, you will warm yourself, *mār's*, you will strike, *sē* and *hē* they are.

Chh is often interchangeable with, and probably also pronounced as, *s*, thus, *chhe*, *sē*, and *hē*, they are, *lar'chhō*, you will make, *mār'sō*, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *dī*, day, *dalār*, famine, *dādī*, grandmother.

Cerebral *d* between vowels is pronounced *r*, thus, *ghōrō*, a horse. It has been dropped in *piō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

Nouns—The neuter gender has almost disappeared, thus, *chālōl'rō*, a child, *dil'cō bhaniō*, it was said by the son. Forms such as *hōnū*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*, thus, *ghōr*, horses. Note the plural of strong feminine bases which ends in *ū*, thus, *ghōrū* mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *rē* is used and commonly replaced by *hē*, and in the ablative the suffix is *lō*, which is used as an adjective. Thus, *lāp-hē*, to a father, *lāp'ān lā lō lō*, I come from Chāprārī. Note also the oblique plural of masculine bases which ends in *ē* and corresponds to Khādī *ī ē*, thus *lāp-ē* from the fathers.

With regard to pronouns we may note the form *mārē*, to me (compare *mār*, I), *kūn*, who? *lō'nū*, whose, *lānū*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1	<i>chhā</i> .	Plural, 1.	<i>chhaē</i>
2	<i>chhō</i>	2	<i>chhō</i>
3	<i>chhē</i>	3	<i>chhē</i> .

S and *h* are often substituted for *chh*. See above The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present Thus, *hū martō chhā*, I die

The conjunctive present has the same terminations as the present tense of the verb substantive Thus, *hū mēlā*, I may put Forms such as *hū vēchhū*, I may sell, are Gujarātī.

The future of *mār'wō*, to strike, is,—

Singular, 1	<i>mārēs</i>	Plural, 1.	<i>mār'sū</i>
2	<i>mārēs</i> ,	2	<i>mār'sō</i>
3	<i>mār'sē</i> .	3.	<i>mār'sē</i>

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē tāp'hō*, you will warm yourself, *hū jichh*, I shall go The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhīlī of Mahīkantha.

The conjunctive participle ends in *ū* or *ū-nē*; thus, *vēchū*, having divided, *mārū-nē*, having struck

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

AHĪRĪ DIALECT

(CUTCH)

SPECIMEN I.

Ek	mānah-nē	bē	ḍik'ra	hūtā	Tē-māy-thō	nanak'rē	ḍik'rē
One	man-to	two	sons	were	Them-among-from	by-the-younger	son
bāp-hē	bhanyō,	'bāpā,	mā-rā	bhāg-nī	jē	mil'kat	thāy
the-father-to	it-was-said,	'father,	my	share-of	what	property	may-be
ī	mū-hē	bhādū	diō'	Ēnē	pōtā-nī	mil'kat	ē-hē
that	me-to	having-divided	give.'	By-him	his-own	property	to-them
vēchū	dinī.	Thōrāk	ḍī	wāhē	nanak'rō	chhōk'rō	badhōy
having-divided	was-given	A-few	days	after	the-younger	son	all-even
bhēlō	karūnē	chhētē-nū	muluk	jātō	ryō	Anē	ūā
collec'ed	having-made	distance-of	a-country	going	was	And	there
mil'kat	kamār'gē	wāw'rū	kādhī.	Jērē	badhōy	khar'chū	
property	in-bad-ways	having-spent	was-thrown-away.	When	all-even	having-spent	

nākhhyō tērē ē dēh-mā mōtō dakār pyō, anē pōtē
was-thrown then that country-into a-great famine fell, and himself
 tñn-mā āw'wā mādyō Paohbē tē jāunē tē dēh-nā ūk
want-in to-come began Then he having-gone that country-of one
 rēbētal bhērō ryō Tēnē tē-nē pōtā-nā khētar-mā hūcr-hē chār'wā
inhabitant with lived By-him him-to his-own field-in since to-graze
 mūkyō Hūēr jē phōt'rā khātā tā tē khāunē tē
he-was-sent The-stone which husks eating were those having-eaten him-(by)
 khusī-hū pēt bharyō hōt, pan tēhē kēnē kī
pleasure-with belly filled would-have-been, but to-him by-anyone anything
 na dīnū
not was-given

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

Ardi's Dialect.

(CUTCH)

SPECIMEN II.

A DIALOGUE.

Paṭṭa kūtṭi, Bān-Bān. Tāṇē aṭṭa kūtṭi-ṭhā sē?
Well sit, Bān-Bān. You coming yesterday are?

Ī Cāṭṭāṭṭā aṭṭa Ī.
I Cāṭṭāṭṭā coming am.

Wāṭṭāṭṭā wāṭṭā ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ
Yesterday you must troubled become while. You for fire
are made? jātṭā vāṭ ṭhāṭṭā ṭhā ṭhāṭ
having-made may-I-put? a-little time you-will-become-yesterday then for you
will these. Tāṇē ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ?
good while. You for what made may-I-see?

Uāṭṭā aṭṭa jātṭāṭṭā aṭṭa.
Yes just-now eating not-is.

Uāṭṭā Ī jātṭāṭṭā ṭhāṭ? ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ
Finally what eating-will-not be-if-see? Little must what may-please
is will.
not eat.

Wāṭṭāṭṭā wāṭṭā ṭhāṭ ṭhāṭ Pāṭṭā ṭhāṭ ṭhāṭ.
You first become in. Water to-see good.

Tāṇē-ṭhā ṭhāṭ ṭhāṭ vāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ?
You clothes moment-since time in-future to-day may-I-put?

Īṭṭā ṭhāṭ.
Well, put.

Tāṇē-ṭhā ṭhāṭ ṭhāṭ ṭhāṭ?
You for what made may-I-see?

Uāṭṭā ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ
Yes you are in. Water not come.

ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ.
A-little while are these having-see time.

Īṭṭā ṭhāṭ-ṭhā ṭhāṭ ṭhāṭ ṭhāṭ.
Well, you will in then have-if-made.

Tāṇē-ṭhā ṭhāṭ ṭhāṭ ṭhāṭ ṭhāṭ?
You at-home today good are?

Badhā-y thik chhē, pan dādi param
All-even well are, but my-grandmother the-day-before-yesterday

marū gai.
having-died went

Tē-hē kânū thyō hūto ?
Her-to what become was ?

Chār dī tāw iō
Four days fever came

Tamā-nā khētar-mā mōl kēwā thrā sē ?
Your field-in crops how grown are ?

Ōn warhād jhājhō thyō nāi, tēhū jhājhā thyā na-chhi
This-year rain much became not, therefore much grown not-are

Ā dhādhē-nē kēt'lā paisā dinā ?
Those bullocks-for how-many pice were-given ?

Mū-hē hādhā chār hō kōrī bathi
Me-to and-a-half four hundred loris were-expended

Ā dhādhā tamē vēchh'hō ?
Those bullocks you will-sell ?

Pūrū kōrū dēchhō ta vēchhū
Enough loris you-give then I-will-sell

Tamē hū trē hō kōrū diā
To-you I three hundred loris may-give

Trē hō kōrū-mā kânū vēchātā chhē ?
Three hundred loris-for what to-be-sold is ?

Hū jāntō dhādhā pākal sē tō ēt'li kīmat ghanī chhē
I suppose the-bullocks old are then so-great price high is

Tamā-nī dhī-nū vīmā kiā mainā-mā kar'chhō ?
Your daughter-of marriage what month-in will-you-make ?

Mā-rī dādī-nī warhī walū rēhē tē-wīhē
My grandmother's anniversary having-gone will-be that-after

karīs
I-will-make

Ājū-nī rātē amā-nē gharī hūu raiyō
To-day-of at-night our in-house having-slept stay

Nā Mā-rē hājē Dharang pōch'wō chhē
No Me-to in-the-evening Dharang to-reach is

Pāchhā lōk dī amā-nē gharē āvyō
Later some day our in-house come

Bāū hārō, Rām-Rām, havē hū jī
Very well, Rām-Rām, now I shall-go

Tamā-nē gharē hau-hē Rām-Rām bhānvō
Your at-house all-to Rām-Rām say

FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you. Where do you come from?

B.—I come from Chaprerī.

A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?

B.—No, I cannot eat now.

A.—Will it do not to eat at all? Take something, as much or as little as you like.

B.—I am thirsty. Give me water to drink.

A.—Shall I put your clothes out to dry in the sun?

B.—Yes, do.

A.—What may I offer you to eat?

B.—I told you that I am not hungry.

A.—But still eat some khichri and bread.

B.—Well, if you insist, then order it.

A.—Is all well in your house?

B.—Yes, all are well, only my grandmother died the day before yesterday.

A.—What was the matter?

B.—Four days' fever.

A.—How are the crops getting on?

B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?

A.—Four hundred and fifty koris.

B.—Will you sell them?

A.—Yes, if you pay me enough.

B.—I will pay you three hundred koris.

A.—Do you think that I will sell them for three hundred.

B.—I thought they were old and then the price was reasonable.

A.—When are you going to make the wedding of your daughter?

B.—When a year has past after the death of my grandmother.

A.—Stay in our house this night.

B.—Thanks. I must be in Dharang to-night.

A.—Then come to us some other day.

B.—Very well. Good-bye, I am off.

A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhilī of Mahikantha and neighbourhood with Marāthī and Khāndēśī. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewākantha. In Chho'a Udepur and Rajpipla we find dialects which already show traces of Marāthī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāthī.

BĀRĒL.

The Bārēls are one of the Bhil clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1000.

The Bārēl dialect is of the same kind as other Bhil dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhils of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was, *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy'lō*, dead, *lōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lāhndā, and Pīśācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *bāh-nō*, of a father, *ghōdāhō*, of a horse, *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my, *tēh-rō* and *āhō*, his. Note also the pronoun *chyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1	<i>chhū</i>	Plural, 1.	<i>chhē</i>
2	<i>chhē</i>	2.	<i>chhō</i>
3	<i>chhē</i>	3	<i>chhē</i>

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *ētas*.

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were. The suffix *nā* or *la* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt'lā*, eating, *din'lū* and *dinū*, given, *āpīnū*, *āp'lū*, and *āp'yū*, given, etc.

For further details the specimens which follow should be consulted.

[No 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHILĪ OR BHILŌDĪ

BĀRĒL DIALECT

(CHHOTA UDEPUR, REWAKANTHA)

SPECIMEN I.

Ekū	mānuhu-nē	dui	chhōrā	hōtāh.	Nē	tinā mā-nū	nān'lā.
One	man-to	two	sons	were	And	them-in of	by-the you, per

bāh-nē kōy'lū kē, 'bāh māl'dār-nō vēchātū wātāt'lū mū-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
 āp' Nē tinēh tinō-nē hōūtā wāṭi āp'lā. Nē
give.' And by-him them-to substance having-divided was-given And
 amāl dīn pachhōl nān'lō chhōrōh hārū tōlē wālinē
few days after the-younger son all together having-put
 chhēt'lā muluk-mā gūyō nē chyā chhēlāi karī āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
 māl'dār khōli nākh'li. Nē tinē hārū wāp'ri
property having-wasted was-thrown And by-him all having-spent
 nākh'lū, chyā pachōl tē muluk-mā mōt'lō kālū-j pad'lō, nī
was-thrown, that after that country-in great famine-indeed fell, and
 tē-nē āp'dā vēth'ri padī. Nī tē gōinē tē muluk-nā
him-to distress to-be-felt fell And he having-gone that country-of
 jagāpānāwālā-nē chyā rahū Nī tinē āphā-nā khētū-mōy huwōr-nē
inhabitant-of there lived And by-him his field-in swine
 chāranē hārī tī-nē mōk'lū. Nē ih hēgē huwōr khāt'lā hōtā
to-feed for him it-was-sent And these husks swine eating were
 chyā-māi-thakū āhu pōt'lū bhar'nē tē-nū man hōi āw'lū nī
them-in-from his belly to-fill his mind having-become came and
 kōnēh tī-nē nahā āp'rū. Nī chyū ōchhār hui gūyū,
by-anyone him-to not was-given And he sensible having-become went,
 tatyārē tinē kōyū kē. 'am'rā bāh-nā kat'rāk majūrīā-nē hāw'tā
then by-him it-was-said that, 'our father's how-many servants-to much
 rōtā chhē, pan mī-tō bhukhē vėlā karū-chhū. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am. I
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
 kē, "bāh, mī wād'lā hābhō nī tōh'ri agōl pāp kar'lu chhē,
that, "father, by-me Heaven against and thee before sin made is,
 nī ēvī tōh'rō chhōrō kah'nē mī hāju nathī. Mēhē tōh'rā majurō-
and now thy son to-say I good not. Me thy servants-
 mōy-nā ēkuh-nā jēwō gun."'
in-of one-of as consider."

[No. 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPL.

BĀPĒL DIALECT

(CHHOTA UDEPUR, REWAKANTHA)

SPECIMEN II.

A DIALOGUE

Āpō-hī dōg'rī mul'gōhī bōd tātad'wā gōi hōt'nī Tihī bōcūi
Our cow morning-of grass to-graze gone was Her calf
 kōh hōt'nī Tihī dōg'rī îhē pōpal'talinē pōtāhī mōg
at-the-house was Then the-cow I having-licked her-own affection
 kōyē-hē Pāwōhō, tūhī bōchī ugāli dē Bōchī chul'at'tali
shows Dear, thou the-calf having-untied give The-calf suckling
 thāy tihī mī dōg'rī-nī pah'wā bahu.
may-become then I the-cow to-milk I-may-eat
 Yāh'kī hāru mōr'lū nīpahī nakhō lēti. Āy'lū mī-lū
Mother much milk having-drawn no'-proper taking. A-little milk
 bōchihē mēl'gē.
for-the-calf keep
 Jab'ru wānū, pōwōhū
Very good, dear.
 Yāh'kī, dōg'rī-nū mōr'lū pīwūhu mōhē jab'ru lāgī-hē
Mother, cow-of milk to-drink to-me good appears
 Nē, i āy'lū mōr'lū khō. Handhārē mīdā-mē jālhu mōr'lū
Take, this little milk eat In-the-evening supper-at more milk
 āpīhī
I-will-give

FREE TRANSLATION OF THE FOREGOING

'Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.'

'Dear mother, don't draw all the milk. Leave a little for the calf.'

'Very well, darling.'

'Mother, I like very much to drink cow's milk.'

'Well, here is a little milk for you. I will give you more in the evening for your supper.'

PĀWĀRĪ

The Pāwṛas are a tribe of cultivators in Khandesh. Their home is the Akranī *Parganā* round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāwṛī is 25,000.

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VARLEY, F. J.,—*A Short Hand-Book of the Marathi and Patra Dialects*. Bombay, 1902.

The Pāwṛī dialect is a form of Gujarātī Bhilī. The Pāwṛas deny that they are Bhils and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdeo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akranī *Parganā*. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhil dialects of Rajpipla, Alī Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhil dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchnēn hōmballō*, dancing was heard.

Ō is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *gudō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped, thus, *āt* or *āth*, a hand; *ōtō*, he was; *ōran* (= *haran*), a deer. So also aspiration is lost in words like *gōḍō*, a horse; *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *zā*, go, etc.

S has been replaced by *h*; thus, *dui tihī-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Alī Rajpur and Chhota Udepur. Thus, *mōtlō* and *mōfō*, great; *hājō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons, *chhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāvojē* and *hāvojā*, swine, *īcarhē*, year.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *lā*, (as in Alī Rajpur) as in *chhurā*, (to) the son, *bāhā-n*, of the father, and sometimes in *ō*, as in *āthō-māy*, on the hand, *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wīlī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*

Dative, *hā*, *n*, or no suffix.

Ablative *dōlh* (not *dēlh* as elsewhere).

Genitive, *n*

Locative, *mē*, *mā*, *māy*, *mā*, *ē*

Thus, *bāhē*, by the father (the property was divided), *bulē*, (I die) by hunger, *bāhā-hā*, to the father, *mātē-n*, to a man, *chhurā*, (he said) to the son, *bāhā-pā-dōlh*, from near a father, *tinā-mā-dōlh*, from among them, *bāhā-n*, of a father, *mālō-n*, of the property, *gōr-mē*, *gōr-māy*, in the house, *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē īcarhē*, in this past year, *jinē chhu ē*, by the son who.

Numerals.—There are no numerals beyond twenty. 'Fifty' is 'two twenties and ten,' *du vīhī-n dōh*.

Pronouns.—'I' 'by me' is *mī* (Mr Varley's *āy*, etc, is not borne out by other authorities), *mēhē*, me, *mānō*, my, *ānu*, we, *ānuhu*, to us, *āmō*, our.

Tu, tū, thou, *tēhē*, thee, *tu*, *tuē*, by thee, *tārō*, thy, *tumu*, you, *tumuhē*, to you, *tumō*, your.

The demonstrative pronouns are *chū*, *chō*, and *pōlō*, he, that, fem *chī*, obl sing *tinah* or *tinā*, *tinā-n*, to him, *tinē*, by him, *tinā-n* and *tērō*, his, *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Alī Rajpur.

Tō or *yū*, this, obl sing *mā*, *nā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *juwō-n*, own.

Kun, who? *lāy*, what?

Verbs.—The present tense of the verb substantive is *chhē* plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēsī *ētās*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give, *ārē*, I shall come, *ārē*, he may come, *lā-dōlh āpu*, where from shall I give? *pōdē*, it falls, *milē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle, thus, *jāt-lō*, goes, plur *jāt-lā*. Compare Bārēl *lā'ālā*, eating. Bhīlī of Alī Rajpur and Barwani *mārat'lō*, I strike.¹

The past tense is formed by adding *yō* or *lō*, thus *gōyō* or *gōylō*, he went, *pōtyō* or *pōdlō*, he fell.

¹ *Lō* or *lō* forms a future in Rājasthānī and Naipālī, and a present or future in the Bhīlī spoken in some of the

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhā/-i*, I, thou, or he will strike, *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhā/-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *ku/-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *nē* or *nē̃* and thus has the same form as the infinitive; thus, *jānē* or *jānē̃*, I shall go, I am off, *āpnē*, if I give.

The plural of the imperative ends in *ā* or *ō*, thus, *bōhā/ā*, strike, *nākhō*, put.

The verbal noun ends in *nē* and the conjunctive participle in *i* or *in*, thus, *rākhnē-n*, for keeping; *āpi*, having given; *lōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI

PĀW'RĪ DIALECT

(TALODA DISTRICT, KHANDESH)

SPECIMEN I.

Kānlō ekā mātin dui chhurā ōtā Tīnā-mā-dōkh āyatlō
Some one man-to two sons were Them-in-from the-younger
 chhurō bahāhā bullō, 'mārā isā-par jō mālōn wātō āvō
son to-the-father said, 'my share-on which property-of part will-come
 chu mēhē āpi dē' Phirin bāhē pōtān māl wātī
that to-me giving give' Again by-the-father his-own property dividing
 dēnlō Agal ābārā dūh nī gōylā, chu āyatlō chhurō jwōn
was-given Afterwards many days not went, that younger son his-own
 wātēn ākhō māl tulwān chhētō dēh nīklī gōylō
share-of all property having-collected in-far country going went
 Chā jān chu ākhō māl khōrāb-kōr-nākhin nōwraī gayō
There having-gone he whole property having-misspent-thrown empty went
 Ōltā tīnā dēh-māy mōtlō kāl pōdyō Phirin tērō khānēn jabrō
Again that country-in big famine arose Again his eating-of great
 vikhō pōdlō Tēvī chu ēk hājā mātī-pahā jān pāwar
want fell Then he one good man-near having-gone servant
 iōylō Tīnā mātī tīnān jwōn khētō-māy hāwīc rakhēn mukallō
remained That man(-by) him-for his field-in squire to-keep he-was-sent
 Hāwjo jī khād khātā chī khām jwōn pēt bōrnō hājā ūh
Swine which catables ate that having-eaten his belly to-fill good so
 tīnān gōwlō, pun tīnān kānlō khānēn nī āplō Phirin chu
him-to appeared, but him-to by-anyone to-eat not was-given Again he
 hānē-pai āwlō Tīnī-phirē chu jwōn-hātē bullō, 'mārā bāhān
sense-on came Thereafter he himself-with said, 'my father's
 kōtrā pāwraīn ugrī jāhē ōtrō ōn chhī, an mī
how-many servants-to remaining will-go so-much food is, and I
 bukē maratlō Ēvī mī bahā-pahā jātō, phirin tīnān mī
with-hunger die Now I father-near go, again him-to I
 kāhē, "mī Dēwōn dēkhlē an tārā hāmbōr pāpī chhī, ēvī mī
will-say, "I God's in-sight and thy in-presence sinner am, now we
 tārā chhurō kōynēn mārō mui nī rayō Mīhī tārī pāwro-mē-dōkh
thy son to-say my face not remained We thy servants-in-from

ēl pā-rar kō-jin mē... Pānī cū u-jin bāh-pahē
 one servant having-considered resp. and he having-arisen father-near
 ānō Cū dōhā cāhē ānō. cāh-dōh bāh dāhō, an
 come. He very far was, therefore by-the-father he-was-seen and
 tūn mōn-mē tēn mōg ānī Pānī cū tūn-ōgē dāw-dāh
 him-to mind-in his fly come. Again he his-before running-giving
 gōh, an tēn gōh nīg gōhō, pānī tūn gōh dāhō
 went. and on-the near having-giving went, again his cāhā was-given.
 Pānī cāhā bāhā bāhā, 'māh bāhā, mī cō-ōn dāhā an tēn
 Again he-on to-father said 'my father, I God's in-sight and thy
 bāhā pānī cāhā. Evi mī tēn cāhā bōyān mōh mī mī
 in-praises singer am. Now me thy son to-try my face not'
 Pānī bāhā pā-rar bōhō, 'ēl bāh dōhī ē ān. pānī
 Again by-the-father servant was-told, 'one good cloth taking come. again
 tūn dōh-rar bāhō; ēl cāh-mē tēn an pāyō-mē kōhāhā pāhō.
 His body-on from; one hand-on ring and foot-on shoes put.
 Pānī ān bāhā bōh-bōh pāhī. Yā mōh cāhā mōhō ānō,
 Again we eating well-eating shōh-āhā. This my son dead was,
 cū ēnī pāhō; bāhāhō ān cū pāhō inā bāhā' Pānī
 he now lived; but was, he was-found, this-of for-asked. Again
 cāhā bāhāhā pāhā bāhāhā.
 then merry-making-made to-like began.

Tā-rar tēn dōhō cāhā bāhā-mē ānō. Cāhā nīn
 That-time his elder son field-in was. There having-been
 cāhā tēn gōhā āhāhā ānō, an gōhāhā nāhāhā bāhāhāhā
 returning-of at-time horse-of now came, and singing dancing heard.
 Tūn-pānī tēn pāhā-mē-dāhī ēl pā-rar bāhā, 'yā bāhā bāhāhāhā'
 That-when by-the-father servant-in-try one servant calling, 'these what do?'
 Tēn pāhāhā Pānī tūhāhā pā-rar bāhā, 'tūn bāh bāhō
 saying asked. Again to-him the-servant said, 'thy brother well
 pāhā ānī: tūn bāh tēn tēn bāhā bāhāhā bāhō cāhā' Pānī
 back came; him-of for-asked thy by-father fear side is. Again
 cū bāhāhā an gōh-mē mī pāhā. Tēn tūn bāhā gōh-mē-dāhī
 he on-try and horse-in not entered. Then his father horse-in-from
 bāhā ānī tūn bāhāhāhā bāhā. Cū bāhāhā bāhā,
 outside having-come him to-arisen began. He to-the-father said.
 'yā dāhā Cū tēnāhā dōhā, mī tēn cāhāhā bāhāhā. Tūn
 'thy son Therefore your became, I thy service do. Thy
 bāhāhāhāhā mī bāhāhā mī gōhā. In cāhā cāhā, tēnī mōh bāhā
 considering I outside not went. And so it-is, then my friends
 bāhā bāhā tūn bāhāhāhā bāhā ēl cāhāhā pāhā ēl cāhā māhā
 with merry making eating-of for-asked one game young one day to-me

tuē nī āplō. Phurin junē chhurē tārō hārō māl būjirin
by-thee not was-given. But by-which son thy all property harlots
 hātē nāklō, chu āwtā-kham tu tinlah pāwnō dorlō '
with was-lost, he coming-immediately (by-)thee him quest was-sept'
 Tini-phurē bāhā chhurā bullō, 'mārā chhurā, tu junlin
That-after the-father (to-)the-son said, 'my son, thou from-birth
 mārā-pahā chhē, an ju māl mēhē-pahā chhē, olu tārō chhē
me-near art, and which property me-with is that thing is
 Evī āpu hāj kōrin jawnē ēj hājli wāt chhē Yu tārō
Now we merry making to-live this-indeed good matter is This thy
 bāi mōylō atō, chu ēvī jirin āwlō, chu nākhāylō atō, chu ēvī
brother dead was, he now living came, he lost was, he now
 judlō, mān kāmē.
was-found, this-of for-sake'

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ

PĀW'RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH)

SPECIMEN II.

A DIALOGUE.

- Mōti — Rām-rām, pōtl, Rām-rām. Aw bōh. Tārō kǎy nāw ?
Mōti. — Rām-rām, pātīl, Rām-rām, Come sit Thy what name ?
- Mungā — Rām-rām, ōlkhān vīhīrī gōylō kē kēhē ?
Mungā — Rām-rām, acquaintance having-forgotten wentest what how ?
- Mī Junānēn Mungā pōtl. Āpu Dadgāw millā atā.
I Junane-of Mungā pātīl We Dadgam(-in) met were.
- Mōti. — Hā, ēvī ōlkhān judhī. Tu hājō chhē kē ?
Mōti — Yes, now acquaintance is-regained Thou well art what ?
- Mungā — Hājā kāytān ? Ohhō chhurā an pāch chhurī ōtyō
Mungā — Well what-of ? Six sons and five daughters were.
- Tnā-mā-dōkh dui chhurā iōylā
Them-in-from two sons remained
- Mōti — Dihurā kǎ gōylā ?
Mōti — Others where went ?
- Mungā. — Ēk hāpē khādlo, dihurō nandī-par ōngalnē gōylō,
Mungā — One by-a-snake was-eaten, the-second river-on to-bathe went,
- chū budin mōr-gōylō, tiharō vīgrā-māy mōr-gōylō, tērē phōchhal
that drowning dead-went, the-third cholera-in dead-went, him after
- ōtō, chū vīj pōdin phātīn mōr-gōylō. Chhurī-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went Girls-in-from
- ēk chhurī tērē lādhe mār-nākhī, dihurī wāgē
one girl by-her husband having-killed-was-thrown, the-second by-tiger
- hkādli, tihurī gāndwām mōr-gōylī, tērē pōchhal ōtī, chī
was-eaten, the-third having-gone-mad dead-went, her after was, she
- chhērīn mōi-gōylī, dihurī tērē pōchhal ōtī, chī udālā gōylī
having-voided dead-went, the-other her after was, she away went
- Mōti — Arē-rē-rē Nī hājō ōylā rā Ērī hūn chudāy
Mōti — Alas. Not good became O. His mother be-defiled
- Bōgwān-jū. Nī hājō kōilō Bōgwān-jī Tārī khēti kōtrik
God-to. Not good was-done O-God Thy cultivable-land how-much
- chhē ?
 is ?

Mungā — Dui vihö-n dōhōn jutān khēti chhū Fūri jōmā
Mungā — Two twenties-and two-of pairs' land is Its assessment

ēk hō rupayā bōhatlā Khēt kōrin kāy wālhē ?
one hundred rupees sit Cultivation having-made what will-profit ?

Pēt nī hēlāyatlō
Belly not is-filled

Mōti — Inē warhē hājlo warhāt pōdē, tō ōn hājō
Mōti — In-this year good rainy-season may-fall, then crop well

pākē
will-ripen

Mungā — Warhāt hājlo pōdin kāy wālhē ? Gayē inē
Mungā — Rains good having-fallen what will-profit ? Gone in-this

warhē hājlo warhāt āwlō, pun undrā-j phurōllā, hōri pāk khīn
year good rain came, but rats-even spread, whole crop having-eaten
 gōylā
went

Mōti — Ākhā dīhi ōhlā-j ōhōt kē ?
Mōti — All days such-indeed will-be what ?

Mungā — Erō kāy burhō rā ? Ēri hī ohudō.
Mungā — This-of what guarantee O ? His mother be-defiled

Bōgwān-jm kōrlh mātīn nī hōmjāyathī
God's doing man-to not is-understood.

Mōti — Tu kōyathī, chī khari. Pun jīnē āpu upjādli
Mōti — (By-)thee was-said, that true But by-whom we were-begotten

tinān wattī kālji Tū khēt khēlnē kē dīhi lāghē ?
him-to all care Thou field to-cultivate what day will-begin ?

Mungā — Dui tin dīhi-māy
Mungā — Two three days-in.

Mōti — Kōtrāk mājuryā bōhōt ? Tinān dīhōn mājurī kōtrik
Mōti — How-many labourers will-sit ? Them-to day's wages how-much

bōhyē ?
will-sit ?

Mungā — Bār mājuryā lāghōt Ek mātī phōchhlal tin
Mungā — Twelve labourers will-be-applied. One man after three

pōhyā-n ēk hawāyō
piece-and one half-piece.

Mōti — Āwarē kāy wāvhē ?
Mōti — This-year what will-sow ?

Mungā — Bādī, bōtti, nāngalī, mōr, hangarī, juwār, bājri tili, otro
Mungā — Bādī, bōtti, nāngalī, mōr, hangarī, juwār bājri tili and other

dān wāwlō, pun mārā āthō-māy nī āvī.
grain was-sown, but my hand-in not will-come.

Mōti.—Kēhē nī āvē rā ?

Mōti — Why not will-come O ?

Mungā — Mārō bāhā, mārō hātī ohhē, chu nī hājō. Tinā

Mungā — My brother, my neighbour is, he not good Him

dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr
having-seen luck not comes One time by-him my house

chud-dēnlō Tōhlā-j khētōn chōmkhēr chār dusman chhētā
on-fire-was-given Thus-indeed fields-of four-sides four enemies are

Mōti.—Chā kānlā ?

Mōti — They who ?

Mungā — Ugawani-ēkhē mārō bāwadyō, budawani-ōgē mārō

Mungā.—Sunrise-towards my sister's-husband ; sunset-towards my

bānjō, pālā-ōgē mārō kākō, dēh-ōgē mārō hālō.
sister's-son ; north-towards my uncle ; south-towards my wife's-brother.

Mōti.—Tārā hogāiwālā tēhē-j ōchōtlā ?

Mōti — Thy relatives thee-only trouble ?

Mungā — Tēhē kōm kāy wālje ? Tinā āpnē, tēvi

Mungā — That having-said what results ? Them-to if-give, then

hājō ; nī āpnē, tēvi bāgtā. Hārī kōl ōhli-j rā.
well ; not give, then get-angry All world such-indeed O

Mōti.—Mēhē ēk vihi-n pāch rupayā udārē āphē kē ?

Mōti — To-me one twenty-and five rupees on-credit wilt-give what ?

Mungā.—Mārā-j nī milē. Mī kā-dōkh āpu ?

Mungā — Mine-even not is-found I wherefrom should-give ?

Mōti.—Kēlyān mōynē āpēhē

Mōti — Kēlyō-of in-month shall-give

Mungā — Khōrij rā pun ōē tēvi āpē

Mungā — True oh, but it-will-be then shall-give

Mōti.—Tārā manōn kām rā I bāyar kōn rā ?

Mōti.—Thy mind-of work O This woman who O ?

Mungā.—Māri wawadi

Mungā — My daughter-in-law.

Mōti.—Ērē dilō-par kāy kāy gōynō pēr-rōyli ?

Mōti — Her body-on which which ornaments wearing-is ?

Mungā — Kānō-māy uktā, nāk-māy mundi, gōlā-māy rupān dōru

Mungā — Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain
an kidyā, āthō-māy battyā-n khōitrān wālā, pāyō-mā wālā
and marriage-string, hand-on battis-and tin-of rings, feet-on rings

Mōti.—Tāri wawadi pēt-hātē chhē rā ? kotrā mōynā

Mōti.—Thy daughter-in-law belly-with is O ? how-many months

ōylā rā ?

became O ?

Mungā — Nī rā dādā Ērō pūt-aj ōhlō Tu ganō batilo
Mungā — No O father Her belly-indeed such Thou much jocular

māti rā Āmrā hārā bāvrān pūt-aj ōhlī
man O Our all women-of bellies-indeed such

Mōti — Ehē kēhē ?

Mōti — So why ?

Mungā — Āmrō dēh ōhlō-j Ākhō dil kidīvlō an pūt
Mungā — Our country so-indeed All body emaciated and belly

nangārō

a-kettle-drum

Mōti — Ākhā dihi-māy tumu kōtrā-wāi khatlī rī ?

Mōti — All day-in you how-many-times eat O ?

Mungā — 'līn vėlā, hūrān, mājōn an hānj
Mungā — Three times, morning, noon, and night

Mōti — Tumū kāy khād khātālā ?

Mōti — You what food eat ?

Mungā — Dādī bājārān rōtō udadān dāl 'līwarōn dihi
Mungā — On-work-days bājri-of bread, udid-of pulse Festivity-of dau

kōdrī, ohupōd an kukdān mahā khātālā an hōrō pitlā
rice, ghee and cock's flesh eat and liquor drunk

Mōti — Chhurī pēl-vėlā hōhrān gōr jōnathī kī bahin
Mōti — Girl first-time father-in-law's in-house bears or father's

gōr ?

in-house ?

Mungā — Ē wāt kai pākī nī milē

Mungā — This matter at-all certain not is-obtained

Mōti — Jōnanirī kōtrā dihi gōr-mī rōvathī ? Chhurō

Mōti — A-woman-in-childbed how-many days house-in remains ? Child

kōtrā dihi-lagun dū khātālō ?
how-many days-up-to milk eats ?

Mungā — Pāch dihi gōr-mā rōvath Dīhurō chhurō ōyī-lagun
Mungā — Five days house-in she-stays Second child becoming-until

dū khātālō Ābārī rāt gōvī Ēvī mī jūnē Bōh, Rām-rām
milk eats Much night went Now I shall-go Sit, Rām-rām

Mōti — Āwī, dīdā, wānē-hē Jī Rām-rām
Mōti — Please come, friend, to-morrow Go Rām-rām

Mungā — Wānē nī ivē Pun pōn-ahī
Mungā — To-morrow not shall-come But the-day-after-to-morrow

āvē Rām-rām
shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Moh—Good morning, Pūṣh. Good morning. Come and sit down. What is your name?

Mungī—Good morning, friend. Why. Have you forgotten? I am the Pūṣh Mungī of Jorana.¹ We have men in Dindigul.²

Moh—Yes, now I remember. Are you well?

Mungī—How should I be well? I had six sons and five daughters and now only one son is left.

Moh—What has become of the others?

Mungī—One son was killed by a snake: another went to bathe in the river and was drowned: the third died from cholera: the fourth was struck by lightning. One of the girls was killed by her husband: the second was eaten by a tiger: the third went mad and died: the fourth died of dysentery: and the fifth has run away.

Moh—Alas. That is very bad. A curse on God's mother! That has not done well. O God!—How great are your lands?

Mungī—I should want one and forty pairs of bullocks³ to cultivate it. It is assessed at hundred rupies. But what is the use of cultivating it. I cannot get a living out of it.

Moh—This year there will be good rain, and the crops will ripen well.

Mungī—What is the use of a good rainy season? We had good rains last year, and then the rains came: and ate the crops.

Moh—Is every time of this sort? (i.e. this time it may be otherwise).

Mungī—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Moh—You are right. But all care should be left to him who made us. When will you begin ploughing?

Mungī—In two or three days.

Moh—How many labourers will you employ, and how much will you pay them a day?

Mungī—Twelve labourers will be required, and each will get two pice⁴ and a half.

Moh—What will you sow this year?

Mungī—I have some Bāṭi, Būṭi, Nūṭi, Mōṭ, Hāṭi, Juvā, Būṭi, and Tili.⁵ But I shall not see much of them.

Moh—Why not?

Mungī—Further, I have a bad neighbour, and when I see him I have no luck. Once he set my house on fire. I have also four other enemies on the four sides of my field.

¹ Jorana is a village near Dindigul in the District of Madurai.

² Dindigul is a comparatively large village in the District of Madurai with a population chiefly consisting of Hindus. The Hindus, when distinguished from others, generally use this descriptive expression.

³ One pair of bullocks may measure about thirty acres of land.

⁴ The pice is a Hindustani word for an anna.

⁵ The explanation is given about these names. A great many of the hill grains are little better than grasses. Local names for them vary very much from place to place.

Mōti.—Who are they?

Mungā —To the east my sister's husband, to the west my sister's son, to the north¹ my uncle, to the south² my wife's brother

Mōti —Do your relatives always vex you?

Mungā —What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōti —Will you lend me twenty-five rupees?

Mungā —How should I? I have not got them myself.

Mōti —I shall pay them back in the month Kātyā.

Mungā.—Well and good, but I cannot give you what I have not got.

Mōti.—As you like it —Who is this woman?

Mungā.—My daughter-in-law.

Mōti.—Which ornaments is she wearing?

Mungā —Ear-rings and nose rings, a silver chain and her marriage-string round her neck, *Batfis* and tin bractelets on her hand, and anklets on her feet.

Mōti —Is she with child, and how many months has she been so?

Mungā —Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōti —Why so?

Mungā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōti.—How many times do you eat during the day?

Mungā —Three times, in the morning, at noon, and in the evening.

Mōti —What do you eat?

Mungā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Udid (*phaeocolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōti —Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Mungā —There is no fixed rule.

Mōti —How many days must a woman stay at home after a child bed, and how long does the child suck?

Mungā —The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōti —Do come again to-morrow. God speed you.

Mungā —I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ *Lit.* beyond the Narmaṇa, the northern boundary of the Akrami Mahāl.

² *Lit.* the country, *i.e.* the plains at the foot of the Satpudā.

³ The last month of the Pāwari year corresponding to Bhādrapada.

Bhili is also the principal language of the southern part of Chhota Udepur and of Rajpipla

No specimen has been received from the former state. The Bhili spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State

The palatals are retained, at least in writing. Thus, *pāch*, five, *chhētō*, far, *pāchhal*, after. Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*, thus, *mōk'nyō*, he was sent. *āgan*, before, *nāgī*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine. In *dōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōinē*, Gujarātī *karinē*, having done, *pōy'nā*, Gujarātī *bhar'vā*, to fill, and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōdō*, a horse, etc.

Nouns—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases, thus, *bāy'chā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy'rā* and *pōy'rē*, sons. The same form is also occasionally used for the neuter plural, thus, *bhūndē*, swine; *var'hē*, years. Compare the corresponding *ē* in Marāthī.

The plural of feminine *i*-bases ends in *īō*, thus, *kōdī*, a mare, *kōdīō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chāk'rāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy'rāē*, by the son; *majurā-nē*, to the servants, *pōy'rīō-thī*, from the daughters, *mil'kat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

Pronouns.—The following are the personal pronouns.—

<i>āi</i> , I.	<i>tū</i> , <i>tu</i> , thou.	<i>tē</i> , <i>tō</i> , <i>tīō</i> , he
<i>māiē</i> , <i>āiē</i> , by me.	<i>tuē</i> , by thee	<i>tīō</i> , <i>tīā</i> , <i>tīē</i> , <i>tīān(ē)</i> , by him
<i>mā</i> , <i>rān</i> , <i>mā-nē</i> , to me.		<i>tīān(ē)</i> , to him
<i>mā</i> , my.	<i>tō</i> , thy.	<i>tīā</i> , <i>tīān</i> , his.
<i>māō</i> , <i>apā</i> , <i>āpāh</i> , we	<i>tumō</i> , you.	<i>tīō</i> , they
<i>māi</i> , by us.	<i>tumī</i> , by you.	
<i>māō</i> , our		

Demonstrative and relative pronouns.—*tī*, etc., that, *tē dēh-mā*, in that country, *ā* and *āi*, this; *tīān*, to this; *jē* which, *jīā-nē*, by whom.

The interrogative pronouns are *kō-dō*, who? *ku-nō*, whose? *kā* and *kāi*, what? *kōdō* has an oblique form *kādā* in *kādā-bī*, by any one.

Verbs.—The Verb substantive forms its present tense as follows —

Sing	1	<i>chhũ, āhē</i>	Plur	1	<i>hē, āhē</i>
	2	<i>chhē, āhē</i>		2	<i>hē-rā, āhē</i>
	3	<i>hē, āhē</i>		3	<i>hē-rā, āhē</i>

The final *rā* in the second and third persons plural seems to be an affirmative particle Compare *āw-rā*, come, *tũ jāhā-rā*, thou goest, *āi lulē-rā*, I shall strike, etc

The past tense is *hatō, ūtō, watō* or *hatā*, etc, plural *hatā*, etc, or *hatē*, etc

The present tense of finite verbs is formed as in Mahikantha Thus, *āi lulũ*, I strike, *āi marũ hũ*, I die, I am dying In the plural we also find forms such as *amō thōk'tā-hā*, we strike, etc Of the verb 'to go' we find *jāhũ*, (I) go, *jāhē* and *jāhāy rā*, he goes, *jātā-hā*, (we, you or they) go

The past tense is apparently regular, though the spelling is rather inconsistent Thus, *gayō, gōyō*, and *guō*, he went, *huyō* and *uuyō*, he became, *āpīu*, it was given, *pāp kōyu*, sin was made, etc

The future seems to be formed as in other Bhil dialects. Thus, *jāhī*, I will go, *lōhī*, I will say, *mārũhũ*, we will strike, *mār'hō*, you will strike, *mār'hē*, they will strike The future participle ending in *nārā* is often used instead Thus, *mār'nārā*, we, you or they, will strike

The imperative plural sometimes ends in *ā* and sometimes in *ō*, thus, *āpā*, give, *āwō*, come *Wuyē*, let us become, is the ordinary present conjunctive in the first person plural

The verbal noun ends in *wā* and *nā*, thus, *tīān āb'dā pōd'wā nāgī*, to him distress to arise began, *wār'nā hāru*, in order to tend

The present participle ends in *tō* or in *nō*, thus, *jīw'tō*, living, *lul'nō*, striking, *khāt'nē ūtē*, they were eating The suffix *nō* is sometimes also added to the past participle passive, thus, *munō*, dead, *gunō*, gone Compare the pluperfect participle ending in *lō* in Gujarātī *Ālā*, come, seems to be the Marāthī form

The conjunctive participle ends in *i* or *i-nē*, thus, *wāli*, having divided, *kōi-nē*, having done.

The vocabulary is to a great extent peculiar On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows —

[No 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ek	mīti-nā	bēn	pōy'rā	ūtā	Ni	tā-wāina	hānnāc
A-certain	man-of	two	sons	were	And	them-of	by-the-younger
bāy'chā	kavō	kē,	'bāh,	mul'kat-nō	pañchāti	bhāg mā	āpā'
to-the-father	it-was-said	that,	'father,	property-of	arbitrated	share	me give'

Nē tiō tiō-nā mil'kat wātī āpī. Nē thōdā
And by-him them-to property having-divided was-given And a-few
 dihā-pā hānnā pōy'rāē badhō tōlō kōinē chhētā
days-after the-younger by-son all together having-done a-distant
 dēh-mā guō, nē tiā chhēl-mā pōtā puñji udāvī
country-in went, and there pleasure-in his-own property having-squandered
 tōkī, nē tiō badhō wāp'ri tākyō, tahā pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that
 dēh-mā mōtō kāl pōdyō, nē tiān āb'dā pōd'wā nāgī, nē
country-in a-great famine fell; and him-to difficulty to-fall began; and
 tē jāinē tē dēh-nā gām'chā-mē-nā ēk-nē tiyā riyō Nē
he having-gone that country-of citizens-in-of one-of near remained. And
 tiō pōtā khēt-mē bhundē wār'nā hāru tiān mōk'nyō Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent And which
 hūngā bhundē khāt'nē ūtē tiā-ma-rēkhō pōtā dēd pōy'nā tiyān
husks swine eating were them-in-from his-own belly to-fill him-to
 mar'ji ūtī. Nē tiān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious
 huyō tāhā tiā kayō kē, 'mā bāy'chā kōh'tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to
 jākhā māndā hē, pōn āi tō bhukē (mōō or) marū-hū, āi
abundant bread is; but I on-my-part by-hunger dying-am; I
 tō ūthīnē mā bāy'chā tā jāhī nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,
 "bāy'chā, māiē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I
 tō pōy'rō kēh'nā jēhō āi nahā, tō majurā-nā jibundō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one
 gan." Nē tō ūthīnē tiyā bāy'chā tihā guyō Nē tō ajī
count And he having-arisen his father near went. And he yet
 mas chhētō ūtō tāhā tiyā bāy'chā tiān pālyō, nē tiā-nē mēhēr
much afar was then his by-father him it-was-seen, and him-to pity
 ēli, nē tē gug'dīnē tiyān gutē vūgī padyō, nē tiyān
came and he having-run him on-the-neck embracing fell, and to-him
 gulā kuyā. Nē pōy'rāē tiān kayō kē, 'bāichā, māiē
liases were-done. And by-the-son to-him it-was-said that, 'father, by-me
 jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy'rō
heaven-against and thy before sin done is; and now I thy son
 kahēnā jēhō āi nahā. Pōn bāichāē pōtāh chāk'rā-nē kayū
to-be-called worthy I not' But by-the-father his-own servants-to it-was-said
 jē, 'hārē pōt'dē nē āwō nē iān phungāwā, nē iā
it's, 'good clothes having-taken come and him put-on, and his

hāthā-mē mundī kānā, nē pagā-mē khāh'dē pō, iwō nē ipah
hands-in a-ring put, and feet-in shoes put, come all
 khāinē khuchī wujē Kēm-kē āi mā pōy'rō muiṇō ūtō, nē
having-eaten happy will-become Because this my son dead was and
 phāchhō jiw'tō wuvō hē, nē tīkāi guṇō ūtō, nē milvō chē
again alive become is, and having-been-lost gone was, and obtained is
 Nē tiō khuchī wuinā nāgā
And they happy to-become began.

Nē tiān mōdō pōy'rō khētā-mē ūtō, nē tē iw'tā kuī
And his elder son fields-in was, and he wheel-coming house
 ichhī puṅō tabā tiānē gātā nē nāchh'tā ūnīvō, nē tō
near arrived when him-by singing and dancing was heard, and by-him
 ohāk'rāhā-mā-nā ēkā-nē hādīnē puichhū kē, 'ū kū
servants-from-among one-to having-called it-was asked, that, 'this what
 hē?' Nē tiō tiā-nē ākhyū kē, 'tō pīwas ālā hē, nē tō
is?' And by-him him-to it-was said that, 'thy brother come is, and thy
 bāichhō ēk mōdī miy'bānī kōi hē, kēw-kē tō tīi nē hājō-hamō
by-father one great feast made is, because he him-to safe-and-sound
 pāchhō milvō hē' Pōn tō guchhē bhōriyō nē kōchī iw'nā tiān
back obtained is.' But he with-anger was-filled and inside to-come his
 khuchī na watī Māthē tiān bāichā birā āinē tiān
wish not was Therefore his (by-)father out having-come him to
 hajāyō Pōn tiān jabāk wāl'tā bāichā āikhū kē,
it-was-entreated But him-by answer giving to-the-father it was told that,
 'pāl, ātē war'hō āi tō chāk'ri karū hū, nē tō bōn
'see, so-many years I thy service doing am, and thy ord
 māiē kabā-hī utāwō nihī, tāhā phāchhō mā bhūibandhī
by-me ever-even disobeyed is-not, still again my friends
 hāthī khuchā kōw'nā tuē mā-nē lēw'ru bī kadīh
with merriment to-do by-thee me-to a-lid even ever
 nahā āp'rū. Pōn ā tō pōy'rō jīnē chihāli hāri tō
not is-given But this thy son whom-by harlots with thy
 puūti khāi tāki tiānā āw'tā-j tūc tīi was'āi
property having-eaten was-thrown his on coming-just by-thee him for
 mōdī miy'bānī kōi' Nē tiē āikhū kē, 'pōy'rī, tu m'-hīrī
a-great feast is-done' And by him it-was-said that, 'son, thou ne-er-with
 rōj hī āhē, nē mā hundhō tōj chē Nē ipū tō rījī luv'ru
always art, and my all thine-alone is And we indeed happy to-
 nē khuchī huw'nu rōj'rē, kēw-kē ūi tō pīwas muiṇō ūtō, r'
and merry to-be was proper, because this thy brother dead was, and
 phāchhō jiw'tā wuvā hē, nē tākū guṇō ūtō, nē phāchhō milvō chē
again alive become is, and having-been-lost gone was, and again for-

NAIK'DĪ.

The Naikas or Naik'das are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōdīas or Dhundīas. Thus some of the specimens received from Surat profess to be written in the Naikī-Dhōdīā dialect. Compare Dhōdīā on pp 124 and ff, below.

Naik'dī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures —

Rewakantha	.	.	.	.	.	.	599
Panch Mahals	.	.	.	.	.	.	8,309
Surat	.	.	.	.	.	.	3,305
TOTAL							<u>12,103</u>

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik'dī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhili with a tinge of Marāthī. The Marāthī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik'dī agrees with Gujarātī-Bhili and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām'vēdī, Phud'gī, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *cih*, twenty, etc. of *r* for *l* in *lār*, famine; forms such as *gyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No 26]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

NAIK'DĪ DIALECT

(LUNAWADA STATE, RLWAKANTHA)

Ēk mānah-nē bē chhōrā batā Nc tēō-mā-nī nīnīc
One man-to two sons were And them-in-of by-the-younger
 bāp nē kīdhu kē, 'bāp, bāpīti-nō bhāg chhī, tē-mī-thī
the-father-to it-was said that, 'father, property of portion is, that-in-from
 ēk bhāg ma-nē āp' Tēnc tēō-nē dōlat vīchī āpī
one share me-to give' By-him them-to property having divided was-given
 Nē thōdā dādā pchhī nānō chhōrō badhu bhēgu karinē vīglā
And few days after younger son all together having-made far
 gām jvō, nē tyā uphādī kari pōtānō pūso
village went, and there extravagance having-made his none
 udāvi dīdhō, nē badhu matīdī nīkhvu. Pachhī tē
having squandered was-given, and all having-cleared was-thrown Then the
 gām-mā mōtō kār padyō Pachhī tē-nē vītāwī ligvu Pachhī
village-in great famine arose Then him-to to-gain it-began Then
 tē gām-nā rēnār-nē tyā rīyō Nc tēnc pōtā-nā
that village-of citizen-of at-the-house he-stayed And by him was
 chhētār-mī huwarō chār'wā mōk'lvō Pachhī huwarō jū vīgō Pachhī
field-in sowing to-feed he-was sent Then sowing what husk eating
 batā, tē khāi pōtā-nu pēt bhar'wā-nī mar'ji tīnī, kōū
were, those having eaten his belly filling-of wish beca e, by-are bad
 āpvu nabī,
was-given not.

The Naik'das of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāthī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā*, etc. Compare *wāchhadī-lā*, for the calf, *tih-nē*, to-her, *ālhya*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ.

NAIK'DĪ DIALECT

(JAMBUGHODA, REWAKANTHA.)

Muh-nī	dag'rī	sawār-nī	char'wā	gai	Tih-nī	wāchhadī	ghēr	āchh'tī.
<i>My</i>	<i>cow</i>	<i>morning-in</i>	<i>to-graze</i>	<i>went</i>	<i>Its</i>	<i>calf</i>	<i>in-house</i>	<i>was</i>
Tī	gāi	tih-nē	chātīnē	ubhī	rahī.	'Dadā,	tū	wāchhadī
<i>That</i>	<i>cow</i>	<i>it</i>	<i>having-licked</i>	<i>standing</i>	<i>was</i>	<i>'Darling,</i>	<i>thou</i>	<i>the-calf</i>
chhōd.	Wāchhadī	dhāw'tī	hōi	ēt'lē	hāy	dudh	kahādū.	'Āyā,
<i>loose</i>	<i>The-calf</i>	<i>suckling</i>	<i>may-be</i>	<i>in-so-much</i>	<i>I</i>	<i>milk</i>	<i>will-draw</i>	<i>'Mother,</i>
badhū	nahā	kahādī	lēa;	thōdā	kahād'jē,	bis'rā	wāchhadī-lā	
<i>all</i>	<i>not</i>	<i>having-drawn</i>	<i>take;</i>	<i>a-little</i>	<i>draw,</i>	<i>the-rest</i>	<i>the-calf-for</i>	
thōw'jē	'Bahu	dhaj	dadā	'Āyā,	gāi-nā	dudh	piam	ma-lā
<i>leave</i>	<i>'Very</i>	<i>well,</i>	<i>darling</i>	<i>'Mother,</i>	<i>the-cow-of</i>	<i>milk</i>	<i>to-drink</i>	<i>me-to</i>
bhārē	dhaj	gam'yā	'I	thōdāk	pī	Tarē	sāj-nē	khāwā-mā
<i>very</i>	<i>well</i>	<i>is-licked</i>	<i>'This</i>	<i>little</i>	<i>drink</i>	<i>Then</i>	<i>evening-in</i>	<i>food-with</i>
dudh	tu-lā	āpīh						
<i>milk</i>	<i>thee-to</i>	<i>I-will-give</i>						

FREE TRANSLATION OF THE FOREGOING

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the calf, I will milk the cow so that the calf may suck.' My child said, 'mother don't draw all the milk, but only a little and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahals Nāik'di is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāthī, as was also the case in Jambughoda. The dative suffix *la*, which is used in addition to the Gujrātī suffix *nē*, also has the form *nā*, thus *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ālhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*, thus, *paisā āp'lā*, the money was given, *pāp kar'nā āchhi*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK'DI DIALECT.

(HALOL TALUKA, PANCH MAHAIS)

Ek	manakh-nē	bēn	putas	hōnā.	Nē	tih-mī-nā	nānī	
One	man-to	two	sons	were	And	them-in-of	by-the-younger	
ābās-nē	ākhēl	kē,	'ābās,	paisā	āchhē	tā-ma-lā	ma-lī	bhāg
father-to	was said	that,	'father,	money	is	that-of	me-to	share
āp'	Nē	tih-nē	paisā	hastāt	hō	yās-lā	wāti	
give'	And	him-by	money	in-hand	is	them-to	having divided	
āp'lā.	Nē	thōdā	dan	pachhē	nānō	pōy'rō	jēt'lī	astā
was-given	And	a-few	days	after	the-younger	son	as-much	was
aṭ'lā	badhā	ek'thā	karinē	bhārē	dūr	malak-mī	gīyō,	
so-much	all	together	having-made	very	distant	country-in	went,	
nē	tvā	mōj-majā-mā	pōtānā	paisī	udāvi			
and	there	pleasure-and-enjoyment-in	his-own	money	having-visited			
tāk'nā	Nē	tih-nē	badhā	khar'chī	tākyā	awār-pahōr		
were-thrown	And	him-by	all	having-spent	was-thrown	then-after		
tī	mulak-mē	bhārē	duk'ī	padrā,	nē	hōvī-nē	tan'āl	pad'wā
that	country-in	a-great	famine	fell,	and	him-to	went	to fall
bāghī	Tō	jānē	tē	malak-nā	rahc'nir-mī-nā	ek-nē	tīhī	
began	He	having-gone	that	country-of	inhabitants-in-of	one-of	there	
rīhō,	nē	tih-nē	pōtā-nā	khētar-mā	suw'rī-nē	tinā	chār-wā	
remained,	and	him-by	his-own	field-in	since	him	to-graze	
mōk'iyā	Nē	jē	sīngō	suw'rā	khētī	chhī	tih-mī-thī	pōti-nū
was-sent	And	which	huts	since	eating	were	them-in-from	his-own
pēt	bhar'wā-nō	man	hōtō,	nē	kōiē	tī-nē	nahī	āp'l,
belly	to-fill	mind	was,	and	by-anyone	him-to	not	was-given :

nē tō hūsiyār hunā tyārē tī-nē ākhyū kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, 'my
 ābās-nā kat'lā majuriyā-nē jāj bhākar āchhī, pan huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
 bhukhē dukkh pāmū chhū Hāi uthinē mōh-nā ābās
by-hunger misery suffering am I having-arisen my father
 hārē jāū nē tī-nē ākhīs kē, "ābās, hay agāh sāmā
near will-go and him-to will-say that, "father, I heaven against
 nē tuh-nī āgal pāp kar'nā āchhī, nē āmī tuh-nō putas
and thy before sin made is, and now thy son
 ākh'wā hay nahā-milē; mōh-nē tuh-nā majuriyā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
 jēwō gan'' Nē tō uthinē tih-nā ābās hārē giyā Nē
like count'' And he having-arisen his father near went And
 tō āmī ghanā vēg'lā astā tō tih-nā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to
 bhārēlā, nē tih-nē dīyā jēti, nē tō dhām-dainē tih-nī
he-was-seen, and him-to compassion came, and he having-run his
 kōt vītāyā nē tih-nē kōkā karyā Nē putas-lā tih-nē
neck was-embraced and him-to kisses were-made And the-son-by him-to
 ākhyā kē, 'ābās, hay agāh hāyā nē tuh-nī āgal pāp
it-was-said that, 'father, I heaven against and thy before sin
 kar'nā āchhī; nē āmī tuh-nō putas ākh'wā nahā-milē'
made is; and now thy son to-be-called am-not-worthy'
 Pan ābāsē pōtā-nē chākar-lā ākhyā kē, 'dhaj sud'kā
But by-the-father his-own servant-to was-said that, 'good clothes
 ānā nē i-lā pung'rāwā, nē tih-nē hāthē vīti gbālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
 khur-mē jōdā pung'rāwā; nē āpu khāinē alang kar'jē,
on-feet shoes put, and we having-eaten merriment will-make,
 kasā-kē ō mōh-nā putas marī gayā astā, tō pāchhā jiw'tā hōnā;
because this my son having-died gone was, he again alive became,
 nē takāi gayēl, tē jadyā chhē' Nē hōyā-lā alang wāy'dā
and lost gone, he found is' And they merriment began.

The Naik'di dialect of Surat is still more influenced by Marāthi than was the case with the language of the Naik'das of Rewakantha and the Panch Mahals. Thus, we not only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāthi oblique form. Thus, *dēśā-mā*, in the house. Another dative suffix is *da*, thus, *mān'ē-i-da*, to a man. The genitive and the conjunctive participle are formed as in Marāthi, thus, *paisā-chā bhāg*, a share of the property, *ud'wūn*, having squandered, *larū-nē*, having done. Similarly also *mājā*, my, *tujā nāte*, thy name, *rahan*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the same change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also note forms such as *lāgin*, he began, *hōyjin*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI

NAIK'DI DIALECT

(DISTRICT SURAT)

Ek	mān'sā-dai	bēn	dikh'rēs	āsī	Tē-mā chē	dhāk'lē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-of</i>	<i>by-the-younger</i>
bāhās-dai	ākhu,	'bāhās,	mā-lā	paisā-chā	mā-la	bhāg dī'
<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>me-to</i>	<i>money-of</i>	<i>me to</i>	<i>share give'</i>
Nē	tēnē	paisā	wāthū	ōpī	Tē	thōdā dīs māgē
<i>And</i>	<i>by-him</i>	<i>money</i>	<i>having-divided</i>	<i>was-given</i>	<i>Then</i>	<i>a-few days after</i>
dhāk'lē	dikh'rēs	bādhā	ēk'thā	karūnē	dūr-chē	dēś
<i>by-the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>having made</i>	<i>distance-of</i>	<i>country</i>
giā,	nē	tathai	majhā	karūnē	paisē	ud'wūn meli
<i>went,</i>	<i>and</i>	<i>there</i>	<i>pleasure</i>	<i>having-made</i>	<i>money</i>	<i>having-wasted was-thrown</i>
Nē	bādhā	khar'chu	mēh'li	māgē	tē	dēś-i-mā motō
<i>And</i>	<i>all</i>	<i>having-spent</i>	<i>was-thrown</i>	<i>afterwards</i>	<i>that</i>	<i>country-in a-great</i>
dukāl	padin,	nē	tahī lā	āp'dā	padaw	lāgin Nē tō jihūnē
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-fall</i>	<i>began And he having-gone</i>
dēśā-chā	wat'nī-mā-ohē	ēkā	hārī	rahan	lāgin	Nē tēnē potā-chī
<i>country-of</i>	<i>natives-in-of</i>	<i>one</i>	<i>with</i>	<i>to-see</i>	<i>began</i>	<i>And by-him himself-of</i>
khēt'rā-mā	bhōnd	chāraw	daw'dī	Tē	jē	sēng bhōnd lāhē
<i>field-in</i>	<i>sown</i>	<i>to-graze</i>	<i>it-was-sent</i>	<i>Then</i>	<i>which</i>	<i>hues sown eating</i>
āsī	tē-mā-thī	potā-chā	pē'	bharū-ehī	tyā-chī	mar'ji tē, tē
<i>were</i>	<i>those-in-from</i>	<i>himself-of</i>	<i>belly</i>	<i>filling-of</i>	<i>him-of</i>	<i>with was, eat'</i>

kōh'nē ōpī nahī , nē tōbō hōśiār hōijīn . tahī tēnē
by-anyone was-given not ; and he en-senses became then by-him
 ākhi jē, ' mājā bāpā-chē kalēk majurā-chē ghanē bhākar āhē ;
it-was-said that, ' my father-of many servants-of much bread is ,
 pan māī bhukē marat āhē. Māī ūthū-nē mājā bā-pāsē
but I by-hunger dying am I having-arisen my father-to
 jāhī, nē tahā-lā ākhī jē, " māī par'mēśarā-chē nē tujā
will-go, and him-to will-say that, " by-me God-of and thine
 pāp karī āhē, nē ātā tujā dikh'ras ākhū ghataī nahī ;
sin done is, and now thy son to-be-called is-proper not ;
 mā-lā tujā majurā-mā-chē ēk majur gan'' Nē tō ūthūnē
me-to thy servants-in-of one servant count'' And he having-arisen
 pōtā-chā bāp-sī gīā
his-own father-to went.

MĀWOCHĪ.

The Māwchīs or Mauchīs are a Bhil tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvīs, and are mostly cultivators.

The Wārīs of Khandesh are said to speak a form of Māwchī. Compare Vol. II pp. 141 and ff.

The estimated number of speakers of the Māwchī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand Book of the Marathi and Pura Dialects*. Bombay Government Central Press, 1902.

Māwchī is a dialect of Gujarātī Bhilī of the same kind as Chōlhrī, Dhōdī, Gāntī, Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhil dialects. Thus, *bōhī*, a sister, *bōh*, sit, *lōī*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and *tō*, thy *tyāhā*, *tyāā*, and *tyā*, his, *ēhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *lōī*, having done, *bōlē-hē*, he says, *ē-hē*, it comes.

An *r* is usually dropped between vowels, thus, *kōī*, having done, *mōū*, I may die, *dūu*, far, *bōhī*, i.e. *bharī*, having filled.

S is replaced by *h*, thus, *dōhō*, ten, *bē vhi*, forty, *vōhātī*, dwelling, *nhā*, run. Forms such as *paishō*, or *paishō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*, thus, *pōhō* or *pōhā*, a son, plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms, thus, *jāyā*, they became, *lāgē*, they begin. The plural of other masculine bases usually ends in *ē*, thus, *dōg'rē*, cattle, *duk'rē*, pigs, *māhī*, men. Strong feminine bases end in *ī*, plural *īā* or *īō*, thus, *pōhī*, a daughter, plural, *pōhīā* or *pōhīō*, *ghōdī*, a mare, plural *ghōdīā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhī-l*, to the son, *mauy-nā*, in merriment. Often, however, it is formed from the genitive, thus, *pōhī-ō*, of a daughter, *pōhī-ēl*, to a daughter, *ābōhōl*, to a father, etc. Occasionally we also find Marathi forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl āk ā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *īā*, *īē*, i.e., *ābōhōl pāngad dēm*, the father-by a-feast was-given.

The suffix of the dative is *l* or *ā*; thus, *ābōhōl*, to a father, *pōhāl*, to the son; *māhū-lā*, to a man; *pōhāl-ā*, to the sons.

The ablative is formed by adding *rā*; thus, *ābōhōl-rāy-rā*, from in the field.

The suffix of the future is *ō* or *ē*. The final vowel of the suffix is treated in accordance with the rules for the inflection of strong bases, as in an adjective. Thus,

mā ābō-hā lōlā āw'tyā-hāl, to how many servants of my father's, *bhōg'wān-ē ihī*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house, *pōhi-ē*, of a daughter

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields, *gahā-mē*, in the house *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind

Pronouns.—The following are the personal pronouns —

<i>ē</i> , <i>ēhī</i> , <i>ahī</i> , I.	<i>tū</i> , thou.
<i>mayē</i> , by me	<i>tuē</i> , by thee
<i>māl</i> , to me	<i>tūl</i> , to thee.
<i>mā</i> , my	<i>tōhō</i> , <i>tōō</i> , <i>tō</i> , thy
<i>amhā</i> , <i>amā</i> , we	<i>tumhā</i> , <i>tumā</i> , you.
<i>amhē</i> , <i>āmē</i> , our	<i>tumhē</i> , <i>tumē</i> , your

Demonstrative pronouns are *ō*, fem. *ih*, obl *yā*, this, *tō*, fem *tī*, obl *tyā*, that, *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēp'lō*, that, etc. Similarly *jō*, who

The interrogative pronouns are *kū* or *kō*, who? *lāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1	<i>haū</i> , <i>hū</i>	Plural, 1.	<i>hēyē</i>
2	<i>hai</i> , <i>hē</i>	2	<i>hētā</i> , etc
3	<i>hai</i> , <i>hē</i>	3	<i>hētā</i> , etc.

Or *hē*, *hai*, throughout The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative The ordinary present is also used in the last mentioned way The old present is regularly formed. Thus, *mōū*, I die, I may die; *rōhē*, thou livest; *āl'hē*, he said, *mā sōdē*, or *sōdē-hē*, don't leave me

The present tense of finite verbs is formed as follows —

thōkū-hū, I strike; *thōlē-hē*, thou striketh, he strikes; plural *thōk'tā-hā* or *thōk'tē-hē* In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes. and in the plural *jāhū*, we go, *jāhā*, you go, *jāhā* or *jā*, they go

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc., thus, *gōyō*, he went, *lāgē*, they began, *ēnā*, we came, *gunhō lōlō hai*, sin is done, *lāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc

The ordinary future of *thōk'nō*, to beat, is,—

Singular, 1	<i>thōk'ihī</i>	Plural, 1	<i>thōkū</i> , <i>thōlukhū</i>
2	<i>thōk'ihē</i>	2	<i>thōk'hā</i> , <i>thōkī</i>
3	<i>thōkī</i>	3	<i>thōk'ihī</i> , <i>thōkī</i>

Other forms are *dēī*, I shall give, *rōhī*, I shall be, *lōhū*, we shall make The form *hōrī*, I may be, seems to be miswritten for and identical with *rōhī*, I shall be

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale Mr Simcox remarks that the native who prepared the texts for him has to some extent been influenced by Marāthī, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI

MĀVONĪ DIALECT

(KHANDISH)

SPECIMEN I

(A. H. A. Simcox, Esq., 1902.)

Yōkā māhū-lā bēn pōhē hatē Tvā-māv-nō wāhānō pōhō
A man-to two sons were Them-among-from the-younger son
ābōhō-lā ākhē, 'ābā, mā wāto jī jūn'gī ċ-hī tī māl
father-to says, 'father, my share what property comes that to-me
dējē' Pāchhē tvāē āpē jūn'gī tyāhā wāti dēnī
give' And by-him his-own property to-them having-divided was-given
Pāchhē dīghā dīhī nāv jāvā tāv wāhānō apē jūn'gī ċk-thāi
Then many days not became then the-younger his-own estate together
kōi dīghā dūu mulukhā-mā nīnglī gōvō Pāchhē tī
making a-far distant country-into having-started went Then there
tyāē mauj-mā rōhī hōggā paśā udāvi dēnā
by him riotous-living-in having-lived all coins having-squandered were given
Tvāē hōggā paśā khōroha kōi dīnā tīwāl tvī
By-him all coins expense doing were-given that-time that
mulukhā-mā jabarō kāl pōdyō, pāchhē tyāhāl ōd'ehān pōd'wā
country-in a-mighty famine fell, and to-him difficulty to-fall
lāgi An tō gayō an tvā wōhatī-māv-nē vōk asīmīl
began And he went and that habitation-among-from one to-an
mīlyō Tyāē tvāhāl āpē khētī-māy duk'rē chārā-hīti
joined By-him to-him his own field-into sowing grazing-for
dāwādī dēnā Dukar jō kōndō khivē tō tyāhāl jōdatō,
having-sent was given Scine which hawks ate that to-him were-got,
tō pēt bōhī khātō, panē tyāhāl kōda mīhī
then belly filling he-could-have-eaten, but to-him any by-ran
dēnō nāī. Pāchhē tvāl ōkhal cni tīwāl tō bōl-bh, 'rī
was-given not. Then to-him wisdom came that-time he says, 'ry

ābōhā ihī kōlā āw⁺tyā-dhōr⁺kyā-hāl dighi pēt bōhī
father's near how-many ploughmen-herdmen-to much belly filling
 ghātā-bbākehē jōdē-hē; an ē ihī bhukē mōū; ē ami
bread obtained-is; and I here with-hunger am-dying; I now
 uthīnē ābōhā pāī jāyē tyāhāl ākhihī, "ābōhō, ēhī tuhī an
arising father near going to-him will-say, "father, I with-you and
 bhōg⁺wān-ē ihī gunhō kōlō hāī; ēhī āj-nē tōhō pōhō
God-of with sin don? have; I to-day-from your son
 dēkhāyō naī, māl ēk tōhō autyā-mā rakhī lē''
seen am-not; me one your servants-among having-kept take''
 Pachhē tō uthyō anē ābōhō-ēsē ēnō Abēhē tyāhāl
Then he arose and father-near came By-the-father to-him
 dūn dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
 tyā gōdbī-māy bulagī pōdyō, an tyāhē pōhāl gulā dēnō
his necl-on embracing fell, and by-him the-son-to a-kiss was-given
 Pachhē ābōhō-lā ākhē-hē, 'ābbā, miyē bhag⁺wān-ā pāp kōyēl, aju
Then father-to ts-says, 'father, by-me God-of sin was-done, and
 tō-bi pāp kōyēl, ēhi tōhō pōhō dēkhāyō (śōbhāyō) naī'
your-also sin was-done; I your son to-be-seen (to-become) am-not.'
 Panē ābōhō autyāhāl ākhē, 'hāri kud⁺ti lēi ijē ti
But the-father to-servants says, 'good a-robe having-taken come that
 tyāhā āng-mā ghālī dā; an hātā-māy yōk mundi, pāgā-mā mōchē
his body-on having-put give; and hands-on one ring, feet-on shoes
 ghālī dā, pāchhē āpē khāī-pīl⁺nē maujā kōhū;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
 ēlō mā pōhō mōī gayōl, tō ami jiv⁺tō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
 tākāī gōyō, tō ami jad⁺yō' Hōgāhē mōjā kōtē
having-been-thrown-away went, he now is-found' All merriment to-do
 lāgē.
 began

Tyāhā mōthō pōhō rānā-māy hatō Tō rānā-māy-nē ninghī
His elder son field-on was He field-in-from starting
 gōhā pāī ēnō an nāch⁺tē-hē an gīt gātē-hē
of-house near came and dancing-are and song singing-are
 wātē wanāyō. Tyāhē āpē autyāl hāt kōim
on-the-way it-was-heard By-him his-own to-servant calling having-made
 hōdē-hē, 'ēlā kāy gōrdi kōī rōhyā?' Tō tyāhāl ākhē, 'tō bahā
he-asks, 'these what noise making are?' He to-him says, 'thy brother
 ēnō-hō; an tō gō-hō hārō ēnō hō tyā-māy tō ābōhē
comes-has; and he to-house safe come-has therefore thy by-father

pāngād dēm' Tō ragawāvō an gāhā-mī nāī jīy
a-feast was-given' He got'-angry and house-in not could-go
 Tṛā-hātī tṛā ābōhō bīā yēnō an tṛāhā rīyō kōyī Tō
Therefore his father out came and his entreaties were-made He
 ābōhōl ākhyā, 'dēkh ābōhō, ēhī tōhō olā dīhī chīk'ri kōī, an
to-father said, 'see fa'her, I your these days service did, and
 tō hōbad kōdhī mōdvā nabī, an mī hōb'tī mūlī mauj
your words ever were-broken not, and my friends with merriment
 kōrā-hātī tuē māl olā dīhā-māy ēk pāthadā bī nāī
making-for by-thee to me these days-in one I'd even not
 dēnā; jṛā pōhē tō jū'gī thāyō hātī udī
was-given; which by-son your property comen for having-easted
 dūm tō ēnō tōlā māy tvāhāl pāngād dēm' Pāchhē ābōhō
was given he came that-in to-him a-feast was-given' Then the-father
 tṛāhāl ākhē, 'tū hōggā dīhī mā pīī rōhē, jē mī pāī
to-him said, 'thou all days my near art living, what me with
 haē tē hōggā tō oh haē, tō bahā mōī gōyō hatō, tō
is that all thine-alone is, thy brother having-died gone was, he
 amī jṛ'to jāyō, tākhāī gōyō hatō, tō amī jādō;
again alive became, having-beer-lost gone was, he again was-found,
 yā-hātī āpē mauj kōr'nī hārā hatā "
this-for by-us merriment to-be-made good was "

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār'bhārī hātō. Tō rānā-māy pāī bōy.
One village-headman there-was He field-in water was-filling
Tōlā-māy pāt dhōī mōgē yōnī. Tī mōgē kāy bōl'ti
Then channel holding a-crocodile came. That crocodile what speaking
lāgī, 'kār'bhārī, ahī gōth ākhu-hū, tī wanāī lijē' Kār'bhārī
began, 'O-lār'bhārī, I a-story tell, that hearing take.' The-lār'bhārī
til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōī-māy
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pōchādī dē: tul ahī māsē dhōī dēī.' Tōlā-māy
having-conducted give; to-you I fishes catching will-give' Then
kār'bhārē til ukhali līdī, nōī-māy rēkāō
by-the-lār'bhārī her having-lifted she-was-taken, the-river-in on-the-sand
lāī gayō. Tō ākhē, 'tul rēkāō sōdī dāñ?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give?'
Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōdē.'
She says, 'me water-into having-taken go, here not leave.'
Tōlā-māy tō māndī-ōlā pāyā-māy lāī gayō, kār'bhārī ākhē,
Then he thigh-deep water-into having-taken went; the-lār'bhārī says,
'īhi sōdū.' Tī ākhē, 'māl īhi mā sōdē-hē' kōm'rā-ōlā
'here I-may-leave' She says, 'me here not thou-leavest' waist-deep
pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōdū.' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She
ākhē, 'īhi mā sōdē' Māng ghōzī-ōlā pāyā-māy lāī gōyā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.
Pāsē tō kāy ākhē, 'īhi sōdū.' Tī ākhē, 'sōdī-dē.'
And-then he what says, 'here may-I-leave?' She says, 'leave.'
Tēhē sōdī dēnī. Tī pāyā-māy talīl jāī
By-him having-left she-was-given She water-into to-the-bottom going
bōthī, pāgāl dhōī līdā. Pāsē tā yōk baīl chōtā-chōtā
eat, the-foot holding was-taken Then there one ox grazing-grazing

pāyāo yanō Tyāl kār'bhārī ākhē, 'māl mōgē dhōī
on-water came To-him the-kār'bhārī says, 'to-me by crocodile holding
 rākhyā, māl sōdī dēwād' Tō bail kāv ākhē, 'tū,
is kept, me having-released cause-her-to-give' The ox what says, 'you,
 ahī nawā hatō tāv kāmāī kōī khādī, amī ahī number
I young was then cultivation making did-eat, now I old
 hōī gōyā amī māl dān nāy charō nāy, aī kāī
having-become went now to-me grain not grass not, I at-all
 sōdū nāy' Bail pāī pīnē ninghī-gayō 'lōlā mīy
will-release not.' The-ox water having-drunk went-away In the-meantime
 tyāja ghōdō yānhō, ghōdal kāy ākhē, 'māl mōgē dhōī
his horse came, to-the-horse what he-says, 'to-me by-a-crocodile holding
 rākhyā, sōdāī dējē' Tō ghōdō kāy ākhē, 'ahī
is-kept, having-caused-her to-release-me give' The horse what says, 'I
 nawā hatō tāv bōhī phirē, ahī dāyō jayō māl ebōndī
young was then riding you-went-about, I old have-become to-me grain
 nāy charō nāy, ahī kāī sōdū nāy' Pāsē gāv amī,
not grass not, I at-all will-release not Then a cow came,
 tī ākh'tā lāgyō, 'māl mōgē dōhyō' 'lī gay kāv ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held' That cow what says,
 'ahī kāy kōū? ahī nōbī hatī tāv mā dudhī kādhi khādā,
'I what should do? I young was then my milk drawing you-ate,
 amī dāī hōī gōī māl dān nāy charō nāy, ahī kāy
now old having-become I-went to-me grain not fodder not, I at-all
 sōdū nāy.' Pāsē kōlhō ēnō, tīāl kār'bhārī ākhē,
will-release not.' Then a-jackal came, to-him the-kār'bhārī says,
 'kōlā bhāū, māl mōgē dhōī rākhyā, tū māl sōdī-dē'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve'
 Pāsē kōlhā kāy ākhē, 'kār'bhārī, tū gāndō hay, tūl
Then the-jackal what says, 'O-kār'bhārī, you a-fool are, to you
 mōgē dhōvā nāy, tō hātā-māy dēngārō hay tō dhōyō,
by-the-crocodile is-held not, your hand-in a-rod is that is-held.'
 Mōgē utthī pāg dēnō sōdī an dēngārō
The-crocodile-by getting-up foot was-given having let-loose and the-rod
 dhōī hōī 'lōlā-māy kār'bhārī nūī pōdyō
holding was-taken In-the-meantime the-kār'bhārī having-escaped fell

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot and got hold of the staff, when the Headman ran off.

[No 32]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

MĀWOHĪ DIALECT

(DISTRICT KHANḌI SH.)

SPECIMEN III.

Ek mahāl bēn pōhā hatē. Tyā-mē-nē wāy'hānō pōhō ābīl
 One to-man two sons were Them-in-of the-younger son to-father
 akhē-hē, 'ābā, jō māl-pōy'chhō mā bhāgē i tō
 f'or a- 'father, whet property-(and-)money my in-share comes that
 mī ānē ābāhē ēlā pōy'rāhān māl wāṭi
 to eat having-brought by-the-father those to sons property having-divided
 wāṭi gālā, hōnō, hōdvrā dīhām wāy'hānō pōhō ēlō bādō mīl
 wa put The son-few in-days the-younger son that whole property
 ēk yes l as y mul'khāl nigī gōyō, anē tūhī jūnē
 toget pōhō l to tūde to-a-country having-gone went, and there having-gone
 in-luxury, ābīl The ēlō bādō pāisō kharchī tākō Pāchhī
 elāyō el bādō pāisō kharchī tākō tōyē ēlī mul'hīm
 by-him that all money having-expended was-thrown then tha' in-country
 mōtō kāl sonālō, tē-kōinē ēp'ial mōthī ōhō pōdā lizō
 a-great famine therefore to-him grea' difficulty to fall began
 Pāchhē ēlō ēlā-ch mul'khā-mē-nē ē' mahāhī jūnī
 Then the ho't-very country-in-of one to-gentleman having-gone
 rōyō Tiyēnē dīgē chāṭē āpē rānām dō-dyō Tōyē
 lived By-him ver, cattle to-graze in in-jungle was seen Then
 hāw-jē jyā jhāda-chīlī khē-hē ā lūnē tō ē' dō
 the-pigs whet trees-(and-)fruit eating-were tho' having-eaten he his belly
 bōvī ēkē tyā mōm mōm jūnō; anē kōyē tōyē
 should-be-filled so his in-rind of-fat comes; and by-body
 kāl cērō nāy. Tāy-pōhō ēlō mōm jūnō
 anything was-given not. Afterward he was eating
 lāgrō, wāṭi ēlāchē māl pōy'rāhān māl wāṭi
 began for father's property to-sons property having-divided
 ān ēlāchē māl pōy'rāhān māl wāṭi
 I after that I to-sons property having-divided
 ēlāchē māl pōy'rāhān māl wāṭi
 after that I to-sons property having-divided

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give, *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *ī* to which *t* or *tē* is usually added. Thus, *khōi*, having spent; *lōit*, having done, *gug'ditē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāthī and sometimes as in Gujarātī Bhilī. Thus, *chārō*, in order to tend, *lhāō*, to eat, *kōnū*, to make.

The form *gōy'nā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

NŌRĪ DIALECT

(STATE ALI RAJPUK)

SPECIMEN I.

Kōdā mātiyō bēn chhuā utā. Ē-kā-rōtē nānō chhuō bōniyō,
Some man-to two sons were Them-from younger son said,
 'bāh, jō wātō, tū māhu āpē' . Pāchhā thōdā dīhō-māhi
'father, what share, that me give' Afterwards few days-in
 nānō chhuō badu tōlu kōit chhētu mulukh jātu-rōēnū
the-younger son all together having-made far country(-to) going-was
 Pōh tāh gōitū gādāi-mā mālē khōi tākyu Tabārū
And there went riotousness-in property squandering was-thrown Then
 tāh badu kāl padinō, nabalā hōit gōyu Tīvi tā
there big famine fell, distressed becoming he-went Then there
 jātyē tiyā māti āyū pāwar rōyū Tiyāh pāwarō huwar
going then man with servant lived By-him the-servant swine
 chārō mōkanyu. Tabārū huwar chhudē khātu-tū tē chhudā
to-feed was-sent. Then swine husks eating-was those husks
 pāwar khātū-tū, pōh tiyā pāwarōh kōdā khāō nā āpyō
the-servant eating-was; but that to-servant by-anyone to-eat not was-given
 Tiyā pāchhē hud āyī, tahārū tū bōniyu, 'māh bāh majuryā
That after sense came, then he said, 'my father's' servants
 āwatā, tihō pōtō pōit rōtu mila-hē, pōh ōi phukō mōō.
come, to-them belly having-filled bread got-is, and I with-hunger die
 Ōi uthit māh bāh balah jāhī pōh tiyāh kōhī, - "bāh,
I arising my father near will-go and to-him will-say, 'father,
 bhag'wān-jī-nē kōa-mā pōh ōi tiyā sām'nu bij'nu kām kōayū. Āmē
God-of house-in and I of-thee(?) before evil deed was-done I
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhōl
your son to-say worthy not am Now thou me servant like

rākhē'' Phunt utlut māh bāh āyū gōyū Tahārū chhūtu
leep'' Again arising he father near went Then far
 hōtu, tō bāh dēkhut pād'yu, tiyā mōn-mā vichār īvit
was, then father seeing got, his mind-in reflection coming
 gōyu, pōh gug'dutē gōyū tāh'rō galā-māy tōit guī dūnū
went, and running went his neck-on falling lies was-given
 Pāchhō māh bāhō bōninū, 'bāh, bhag'wān-jī-nē kōr-mī pōh
Then he to-father said, 'father, Gol-of house-in and
 ōī tiyā sām'nu bij'nū kām kōyū Āmē tāa chhūu kōī
I of-thee (?) before bad act was-done I thy- so to-see
 jōgu nāa rōyū' Pēh chhōā bāh pāw'rōh kōhū, 'chhōī
worthy not am' But his father to-servants said, 'him
 kōatā angar'khō nētā āya, tiyā āk'dyō-māya mundi pōh gōdī-māya jūhādē
for cloth taking come, his finger-on ring and foot-on shoe
 hānō Pēh hājō jāit wāchhadō nētā āw yāh wādā, amē
put And good having-become calf taking come it till, we
 khāū pōh amē rāji hūit gōy'nā, kōhtāh mā chhōo
will-eat and we merry having-become will-go, because my son
 mōit gōinū, tō pāchhō jīwarū, pōh takāt gōyu, tō pāchhō
having-died went, he again revived, and lost went, he again
 jōdinu' Rāji hōit gōy'nā tiwār wālat'nā
was-found' Merry becoming to-go prepared began

Tahā dāyāō chhōō khētō-mā utō Khētō-mā-rōta nīk'lit kōr āyū,
Then eldest son field-in was Fields in-from having-gone house came,
 tiyāh bājē wāj'tē nāch nāchat'nē ham'linū Pāw'rō bōnāyū,
by-him music playing dance dancing was-heard A-servant called,
 'evā kahā īhī kōatā?' Tiyā īhī kōhū, 'tā pīhiyu āvinū,
'that why here doing?' By-him here it-was said, 'thy brother came,
 tahārū 'tāh bāh bāl mīhyu tiyā-kōatā wadu wāchhadu m'ūnū'
then thy father safe met therefore by calf was killed.'
 Tahārū hōnū rihāinū pōh kōa-mā nāhī gōvu Tahār tiyā
Then he got-angry and house-in not went. Then his
 bāhū bāh'tu āvit ham'jāu walinū Tiyā bāh hīcīb
father outside coming to-entreat began By-him father answer
 dēdu, 'tā mē ētē barahē chīk'rī kōā, jū tū
was-given, 'thy by-me so-many years service was done, what thou
 guthī kōvā mē guthī kōā Tahārū hōgā vī lūu
word saidst by-me word was-done Then friends with every
 kōwālīvā tū kadī mālhunē gidivō tēw nāh īyū Pōh
to-make thou ever to-me a-lid ever not was-given But
 itō tāh māl dhan utō, tē udadi tēyō, wō
so-much thy property wealth was, that equalizing was there, that

āhī khaṇḍāḍṛit dāho, tōa ckhōa āvinū tiyā kōatā ēwadu
 ha-jōta (?) feeding was-given, thy son came his sake-for such
 ha-jō vāchhādū mānū. Bāh ckhōā kōyū, 'hōi mā cāhuā,
 hōg calf was-killed. The-father to-son said 'O my son,
 tū mā-ari ratajō, pōh maa takō pēsu tāa hōyē. Rājī
 hōg me-acc' liveat, and my all money thine is. Merry
 kāmī hānū hōyē hā tāh pāhyū mōit gōitū, pāchhō
 to-ruke good is because thy brother having-died had-gone, again
 jīvīyū; pōh takāt gōitū, pāchhō jōḍīyū.
 revived; and lost had-gone, again was-found.

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhīlī dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhīlī dialects are said to be spoken in the Nawsari Division, viz., Rāṇī, Chōdhri, Dhōḍiā, Gāmī, Kōḱkari, Kāthōḍi, Kōṭali, Māwchī, Naikḍi, Wālvi, and Wārī. Only the first five of these dialects have been returned for the use of this Survey. Kōḱkari will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭali and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khandeshī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍi have been received from Bewakartha, the Panch Mahals, and Sumt. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārī have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii. pp. 141 and ff. The Wārīs of Khandesh are said to speak a form of Māwchī, and the same is probably the case in Nawsari. Kāthōḍi has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii. pp. 180 and ff. No information is available about Wālvi. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Chōdhri, Gāmī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhīls of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State:—

Name of dialect.	Old estimates.	Census figures.
Chōdhri	52,238	14,721
Dhōḍiā	—	1,734
Gāmī	41,615	22,571
Carried over	127,873	45,476

Name of dialect.	Old estimates.	Corrected figures
Brought forward	127,873	49,477
Kathodi		108
Kohkani	5,613	3,418
Kotali		272
Māwohi		207
Nahdi		283
Rāpi	87,540	11,973
Wālvī		1,607
Wārli		512
TOTAL	221,026	68,503

RĀNĪ BHĪLĪ.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the *Rānī Mahāla*, i.e., forest districts, and comprises the Mahāls of Mahūda, Vyāra, Songhad, and the Wabai district of Velachha. One of the Bhil dialects of that district is known as Rānī Bhīlī, and the number of speakers has been estimated for the use of this Survey at 97 549.

Rānī is a dialect connected on one side with Barēl, the Bhīlī of Rajpipla, Nōrī, Pāwri, etc., and, on the other, with Chōdhrī, Gāmṛī, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Barēl and connected dialects. Thus, *lōḍō*, horse; *lō*, house; *pūṭa*, devil (Sanskrit *bhūta*).

An *h* is dropped as in the dialects just mentioned; thus, *aḥ*, was. A cerebral *l* has been dropped as in Nōrī in *dōā*, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, *bāḥḥā*, of a father. It also occurs as the case of the agent; thus, *bāḥḥā*, by the father. We also find forms such as *ā lōḍō lōḥā wariḥ-hō āḥā*, that horse how-many years-of is? where the suffix of the genitive is *hō* as in Barēl and connected dialects.

The ablative suffix *dēḥ* Rānī shares with Pāwri and other dialects.

Mā my, and similar forms, correspond to Nōrī *māa*, Barēl *māhō*, Rajpipla *Bhīlī mā* and so forth. The same forms are also used in Gāmṛī, etc.

The present tense of the verb substantive is *āḥāy*; compare *āḥē* in Rajpipla.

The present tense of *ṭhōḥṭhē*, to strike, is *ṭhōḥṭhā-ṭhā*, I strike; *ṭhōḥṭhō-kō*, thou strikes; *ṭhōḥṭhē-hē*, he strikes; plural *ṭhōḥṭhā-ṭhā*. Compare the Bhīlī of Rajpipla.

In the future we find forms such as *ṭhōḥṭhā*, I shall strike; *ṭhōḥṭhē*, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rānī agrees with Chōdhrī and the other Bhīl dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLOḌĪ.

RĀNĪ-BHĪL DIALECT.

(NAWSARI, BARODA STATE.)

Kāi-āḥ	māḥā	tān	pōṭṭē	āḥē	Tāḥ-mē-dāḥ	hāḥē	
Some-one	of-man	two	sons	were.	Them-in-from	by-the-younger	
pōṭṭē	bāḥḥā-nē	āḥṭhā	kā,	'bāḥḥā	pūṭō-mē	bhāḡ	āḥṭhō
His-own	father-to	it-was-said	that,	'father,	property-in	share	coming
bhāḡ	mā-nē	dā	Tānē	bāḥḥā	tī	pūṭī	mā-nē wāṇī
share	me-to	gives	His	by-father	that	property	thereto having-decided

dēnē Thōdā dīhī vēī tībhā tō hānō pōv'tō bādū tīthā
was-given A-few days past then that younger son all together
 kōmē chhētā dēh-mē phirī-nē gōyō Nē tīhī khub rōjī
having-made distant country-in travel-to went And there much pleasure
 kōā-mē pōtā pūjī udāvī dēdhī Nē jīhī tī bādū
doing-in his-own wealth having-wasted was-given And when that all
 khar'chī tākyū, tībhā tīā dēh-mē mōtō hukānō pōdhō
having-spent was-thrown-away, then that country-in great famine fell,
 nē tīā-nē dukh pōdānē lāgīyū Nē tō jūnē tīā dēh-mē
and him-to distress fall-to began. And he having-gone that country in
 wah'nārā-mā-dēkhī ēk-nē tīā rēyō Nē tīā tīā-nē khētām huw'rē
residents-in-from one-of there lived And by-him him-to in-field sowing
 chārānē mōk'nyō. Nē jē chhōdē huw'rē khāt'nē, tīh-mē tīā
to-graze was-sent And which hawks sowing were eating, that-in he
 pōtā dēd rājī vēmē bhōw'tō, pūn kōdāē tīā-nē
his-own belly glad having-become would-have-filled, but by-anyone him to
 āpyū nāī. Nē jābhā tīā-nē akal ālī tībhā tīā ākhvū
was-given not And when him-to sense came then him-by it was-said
 kē, 'māā bāh'kā kōtā kāmārā-nē jōyīē tīā kōtā jēn
that, 'my of-father how-many servants-to it-is-required that than even
 jākhū khāānē mila-hē, anē āhī āī phukē mōdhō Aī uthīnē
more to-eat obtained-is, and here I by-hunger am-dying I having-arisen
 māā bāhākā pāhī jāī, nē tīā-nē ākhvī kē, "bāh'kā, mīvō
my father near will-go, and him-to will-say that, "father, by-me
 jugam āgādī, nē tuē āgādī pāp kōvū-a, nē āmī āī āpō pōy'rō
heaven before, and of-thee before sin done-is, and now I your son
 ākhāy ēhēdō nāī, mā-nē āpō kāmārā-mē-dēkhī ēkā-ī chēdō
may-be-called such am-not, me-to your servants-in from one-even such
 gōā'' Nē tō uthīnē pōtāā bāh'kā pāhī gōyō
count'' And he having-arisen his-own father near went

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	35,000
Nawsari	85,258
TOTAL	121,258

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however, it differs and approaches Marāthī on one side and Khāndēśī on the other.

The short *a* is often pronounced as an open *ō*, thus, *pōr^mmēhar*, God, *hōglō*, all; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw^ddō*, iron; *nēdhō* taken. *chān*, go, *lāl*, famine, *dōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *lhhōr*, house, *chhhād*, tree; *fhōg^wwān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *thōk^cchyō*, struck, *āp^cchyō*, given, and similar forms of the past tense. Compare forms such as *pad^jjyō*, he fell, in the Bhīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhul^wwū*, to err); *hāruhu*, Gujarātī *sārū*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dītrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *mān^chē*, men, *hēng^cdē*, husks. Strong feminine bases form their plural regularly; thus, *dītrēhē*, daughters, *lhōdiē*, mares.

The genitive suffix is *nō* (or *nō*), but occasionally *hō* is used instead; thus, *māārē lālāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dītrihē-nē*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pō^ti-lō*, his own, in *pō^ti-lā l hē^tā-mā*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *ēz*, first person *hām* (or *ām*), second and third persons *hā* (or *ā*). The corresponding past tense is *hu^tnō* or *hō^tnō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk^ttōm* (or *thōk^ttō-ām*), I strike, *thōk^ttā-hā*, you, they, strike.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*, thus, *gō* and *ganō*, he went, *viōlme*, he was sent, *thōk'chyō*, he was struck, *man hōica*, his mind became, he wished etc.

The suffix *nō* is often also added to the present participle, thus, *jā' nō*, going

The future of *thōk'wa*, to strike, is,

Singular, 1	<i>thōk'ihī</i>	Plural, 1	<i>thōk'uhū</i>
2	<i>thōk'ēhē</i>	2	<i>thōk'hā</i>
3.	<i>thōku</i>	3	<i>thōku</i>

Another form of the future ends in *icānō*, plural *icānā*, thus, *mār icānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhri dialect of Olpad. The third is a conversation between two villagers from Surat

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDĪ

CHÖDHRI DIALECT

(NAWSARI DISTRICT, BARODA STATE)

SPECIMEN I.

Ek mām'hā nē bē dikh'rā hōt'nā Nē tiā mī-nā nīn'nāhū pōti-kā
One man-to two sons were And them-in-of the-younger-by his-own
 ātāhā-nē kay kā, 'ātāhā, pōihā mārē bhāg-nā mu-nē āp' Tīc
father-to it-was-said that, 'father, money of-me share of me-to give' By-him
 pōti-kō dhan tyāhā-nē vēchī āpyō Nē thōdī dīdī puṭhī tō
his-own money them-to having-divided was-given And a-few days after that
 nān'nōhō dikh'rō badō ēk'thō karinē chhētū dēhū-mā phir'nē gō
younger son all together having-made a-distant country-in to-travel went
 Nē tīc mōj-majā-mā pōti-kā pōihā ūdāvi nākhya Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown And
 jār tē badō khar'ohī nākhva, tyār tyā dēhū-mā jab'rō
when that all having-spent was-thrown-away, then that country-in a-strong
 kāl padyō, nē tyā-nē āp'dā pad'nē nāgi Nē tō jūnī tvī
famine fell, and him-to distress to-fall began And he having-gone that
 dēhū-mā-nī cāhē-īyē ravō Nē tīc tvā-nē pōtānā hētā-mā phadī
country-in-of of-one-there lived And by-him him-to his-own field-in there
 chār'nē mōk'nyō Nē jye chhab'dū phadī khāt'nē tyī-mā-thō
to-graze was-sent And which huts the-when etc that a-few
 tīc pōtānō būkō rījī ōvinē bhavō-hōvī, pān cāhē
by-him his-own belly glad having-become filled-would-have-been, but by-etc
 tyā-nē āpyā nī.
him-to was-given not

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

CHŌDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mā bōk'dē chāryā-kar'tnō Tiē ēk dīhī ramāt-mā ām'thī
One boy the-forest-in goats was-grozing. By-him one day play-in useless
 juthī hāk mārī kā 'palō wāgh āwō, rā dadō, rā dadō' Otrā-mā
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime
 āhē-pāhē khētī-wālā hohē tē dadī āwā nē hēryō tō wāgh kār
all-round cultivators there-were they running came and saw then tiger at-all
 milē nī, nē palō pōhō hāmō tēnē fhanī hērīnē hahanē
was-found not, and that boy on-the-contrary them towards looking laughing
 mandī-gō Palā bachārā naj'wāi goā nē man-mā khhanō dukh
commenced Those poor(men) being-ashamed went and in-the-mind much pain
 nāgō. Puthī bījī wakh'tē hāchē-hāchō wāgh āwō. Tiār palē pōhē
was-felt Afterwards second time-at in-reality tiger come Then by-that boy
 khhābrānē hāk mārī kā, 'ō wāgh āwō, rā wāgh āwō' Fon palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those
 khētī-nā mān'tāē yānē wāt hāchī mānī kār nī Tēthī tiē
fields-of by-men this story true was-believed at-all not Therefore by-that
 wāghē yānē katrēk bōk'dē mārī nākh'chē
tiger his several goats having-killed were-thrown
 Tiār hērā kā palē pōhē juthō bōnīnē khētī-wālā-nē thagiā
Then see that by-that boy false having-spoken the-cultivators-to cheated
 nī hōtā tō yānē atrō badhō bagād hōtō nī.
not were then his so much mischief had-been not

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No 37]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI

CHŌDHRI DIALECT

(SURAT DISTRICT)

SPECIMEN III.

A Tū kāsē ganō rā ?
Thou where wentest eh ?

B Hāy hātā mā ganō
I market-in had-gone

A. Hātā-mā-tha kāblā nāwō ?
Market-in-from what was-brought ?

B. Tī-tha balja nāwō
There-from bullock was brought

A Balja kawda hā ?
Bullock how-old is ?

B Pāch warhā-nā hā
Five years-of is

A. Hārā kākhi-nē nāwō ?
Eh for-what was-it-brought ?

B Khēti kannē
Cultivation for-doing

A. Bija balja hā kā ?
Another bullock is what ?

B Bija balja kudī-mā hā
Another bullock stable-in is

A Tōōrē pāhī katrē dōbē hā ?
Thy near how-many cattle are ?

B Hāmī māiē pāhī bē baljē, bē phēh'dē, bē gāwdē hī
At-present of-me near two bullocks, two buffaloes, two cows are

A Tōōrē khētē katrē hī ?
Thy lands how-much are ?

B Vihī vīngē
Three ity bighās

A Tōōrē katrā dānī pīk'tī hā ?
Thy how-much corn groten is ?

B Tīn vihī hārā
Three score hārā.

- A. Tōōrē katrā rupiā phar^awā-nā hā ?
Thy how-many rupees paying-of are ?
- B. Bē vīhī na pāch rupiā phar^atōm
Two twenty and five rupees I-pay
- A. Tōōrē kāi karāj hā kā ?
Thy any debt is what ?
- B. Māaē bē vīhī na daha rupiā karāj hā
My two twenty and ten rupees debt is
- A. Tū kiār karāj wāl^ahē ?
Thou when debt wilt-pay-off ?
- B. Hōlyē pīthī
Holy-festival after.
- A. Hāmī kēhē nī ?
Now why not ?
- B. Āju māl nāt vēchāyō
Still the-goods is-not sold.
- A. Tōōrē pāhī māl katrō hā ?
Thy near goods how-much is ?
- B. Māarē pāhī bē vīhī na daha hārā hā
My near two twenty and ten hārās are
- A. Tū warhā-mā katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?
- B. Daba na pāch hārā
Ten and five hārās
- A. Tōōrē katrā dīkhrāhā hā ?
Thy how-many sons are ?
- B. Tīn dīkhrāhā
Three sons
- A. Tōōrē katrī dīkhrēhē hā ?
Thy how-many daughters are ?
- B. Bē
Two.
- B. Tōōrē jēthō dīkhrōhō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?
- B. Āmbā-sī.
Āmbā-with
- A. Tō katrā warhā-nō hā ?
He how-many years-of is ?
- B. Vīhī na tīn.
Twenty and three.
- A. Tōōrē bījō dīkhrōhō katrā warhā-nō hā ?
Thy second son how-many years-of are ?

B Vihī.

Twenty

A Tō pannāy'nō hā hā²
He married is what?

B Kāinī, nāt pannāyō
No, is-not married

FREE TRANSLATION OF THE FOREGOING

A Where have you been?

B To the market

A What have you bought there?

B A bullock

A How old is the bullock ?

B Five years

A. Well, why did you buy it -

B For farming purposes.

A Have you got another bullock ?

B Yes in the stable

A How much cattle do you possess?

B At present I have two bullocks, two buffaloes, and two cows

A How large are your fields?

B Twenty bighas

A. How much corn do you grow?

A. How many rupees do you get in rent -

B Forty-five rupees.

Q. Have you any c.b.s?

B Yes fifty ropes.

4. When will you be

B After the Ec.

4. What is it?

B I CCLXXXV DECEMBER

4. How much time will it take?

B. Every basis

A Hot Spot

B. ~~File # 1255~~

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B. 11. 11. 11.

A How old is he ?

B Twenty-three

A How old is your second son ?

B Twenty

A Is he married

B No, he is not married.

GĀMĀTĪ OR GĀMAT'DĪ.

The Gām'tas or Gām'ts are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows —

Surat	.	.	.	.	.	7,100
Nawsari	.	.	.	.	.	11,615
TOTAL						48,715

Gām'ti is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share, *bhōdē*, swine. *L* is not regularly changed to *n*, thus, *lāk'di*, stock, *lā*, take. *R* between vowels is often dropped, thus, *lōne*, having done, *mōōtā-hū*, I am dying, *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *nē*, thus, *ābbāhāl*, to the father. The usual suffix of the ablative is *rē*, thus, *tā-māy-rē*, from among them.

'My' is *mā* or *māā*, 'thv' *tā* or *tāā*, as in Rānī.

The present tense of the verb substantive is,

Singular, 1 <i>hētaū, hū</i>	Plural, 1 <i>hēyyē</i>
2 <i>hetō, hā, hō</i>	2. <i>hētā, hā, h.</i>
3 <i>hēy, hē</i>	3 <i>hetā, ha, hē</i>

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *thōk'tā-hū*, I strike, *tō jā-hē*, he goes, *tō thōkē-hē*, he strikes, *amā thōk'yc-hē*, we strike. Note also *to thōki*, he will strike, *amā thōk'ihē* or *thōk'hū*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *mudā*, break ye, *padā*, to fall, *morō*, to die, *chāra*, in order to tend, etc.

In most particulars, however, Gām'ti agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

GAMĀTĪ OR GĀMAT'DĪ DIALECT

(OLPAD DIVISION, DISTRICT SURAT)

SPECIMEN I

Dk	mābāl	ben	pōhā	ātī,	nē	tā-māy-rē	wāy'hinē	jōh
A-certain	to-man	two	sons	were,	and	them-in-of	with-the-no more	son
ābbābāl	ākhyō,	'ābbā,	pūhā-takā-māi-nō	mā	bhīg	mīn	wāu	
of-father	it-was-said,	'father,	wealth-in-of	my	share	to-it	decide	

dē' Nē tyē tyāhāl paīhō-takō wāṭi dēnō Thōdā dībā-māi
give. And by-him to-him wealth dividing was-given A-few days-in
 wāy'hārō pōhō badhō ēk'thō koinē digē chhētē jāto
the-younger son all together having-made at-a-great distance going
 roiyō Nē tē nāch'wā kuḍ'wā-mā badhā paīhā khar'chī tākiā.
lived. And there dancing jumping-in all money having-spent was-thrown.
 Ehē koinē badhā paīhā udāvī dēnā Tavē pāchh
Thus having-done all money having-squandered was-given Then afterwards
 tyā dēh-māi kāl padīō Nē tyāl tān raḍā lāgī Tēhē
that country-in famine fell And to-him want to-fall began That
 koinē tyā dēh-māi-nā ēktā tyāi jāinē raō. Tē māhē
having-done that country-in-of of-one near having-gone he-lived That by-man
 rārā-māi bhōḍ'hāl chārā dāw'dyō Bhōḍ'hē hīngō kbātē ātē
forest-in to-swine to-graze he-was-sent The-swine husks eating were
 tā-māy-rē tyā pēt bhar-nī mar'jī ātē; pan kiḍē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
 nāi. Tavē tyāl bhān yēnō Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came Then by-him it-was-said that, 'my
 ābb'hātē digā kamār'hāl bhākhō mīl'ti hē, nē hāi-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
 mōtā hū Hāi ūhīnē mā ābbā-pāhē jāhī nē tyāl ākhihī
dying am. I having-got-up my father-near will-go and to-him will-say
 kā. "ābbā, māi Par'mēharā hāmū nē tō hāmū pāp koiēl,
that "father, by-me God before and thee before sin was-committed,
 rē āmī tā pōhō kawāwā jēwō nāi. Tā kamār'hā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
 mān gan." Pāchh tē ūhīnē ābbā-pāi gīyō; nē tyā ābb'hē
re count. Then he having-arisen father-near went; and his by-father
 digē chhētē-rē tyāl dēh'hyō rē tyāl māyā yēnī rē dhāmdīnē
much distance-from for-him he-was-seen and to-him affection came and running
 tyāl vīl'gī padīō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him lisses were-given. That by-boy
 ākhyō. 'ābtā, māi Par'mēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
 koiēl, rē āmī tā pōhō kawāwā jēwō nāi.' Bāhī
was-committed. and now thy son to-be-called fit I-am-not.' But
 ābbē hāh'hāl ākhyō kā, 'hārē phāḍ'kē lēi
by-the-father to-servants it-was-said that, 'good clothes having-brought
 yē rē yāl pow'dāw, nē ēlā kāthā-māi mūdī powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
 rāgā-māi kīāh'cē powād. Āpē khāin majhā kojē Kēhēkā,
feet-in shoes put-on. We having-eaten merriment shall-make Because,

ō mā pōhō moi giēl, ta pāchhō jiv'tō jāi-hō, nē tākū giēl,
this my son dead gone, he again alive become-is, and lost gone,
 ta pāchhō jady-hō' Tyā badhā majhā karñ lāgā
he again found-is' They all merriment to-make began

Tyā mōtō pōhō rānā-māñ ātō Tō yēnō nē go pñi yēnē
His elder son forest-in was. He came and house near coming
 tā gīt ākh'tā wanāyā, nē nāch'tā wanāyā Tyā it
there song being-sung heard, and dancing heard By-him one
 hāñihāl hādīnē ākhyō kā, 'ī kāi hei?' Tyā
to-servant having-called it-was-said that, 'this what is?' By-him

ākhyō, 'tā bhā yēn'lō hei nē tā ābbē ēk jab'rī
it-was-answered, 'thy brother come is and thy by-father one big
 ujāni koi hī Kēhēkā, tyāl joh'dō ātō toh'dō pāchhō mih-hō'
feast done is Because, him as (he-)was such again got-is'

Tō khij'wāiō nē go-mē yēni khusī nañ ātō Tyā ābbē
He got-angry and house-in coming-of wish not was His by-father,

tyāl ham'jādyō Bāki tyē ābbāl ākhyō kā, 'nē
to-him was-explained But by-him to-father was-said that, 'so many
 wai'hē jāiē tā chāk'ī kov'tō hñū, tā ākh'lō pāchhā phēr'ibā
years have-gone thy service doing am, thy order back turned

nāñ, bāki mā dustar'hāl majā karñl ēk bōk'dō pan dēn'hñ
not, still my with-friends merriment to make one goat even was-given

nāñ, nē ō tā pōhō hārī hārī theihē ahārī reinē pathī
not, and this thy son good good women with having-lived money

udāvi dēnā, tyāl mōti ujāni koi' Tavē
having-squandered were-given, to-him a-big feast was done' Then

ābbē ākhyō kā, 'bētā, tū rōj mār-rē hei nē badhō
by-the-father it-was-said that, 'son, thou daily me-to art and all

tōj hei. Āpō majhā karñ jōjē, kēhēkā, ō tī bhā
thine only is We merriment make is-proper, because, this thy brother

moi giēl, tō pāchhō jiv'tō jāi-hō, nē tākū giēl, tō pāchhō
dead gone, he again alive become-is, and lost gone, he again

jady-hō'
found-is'

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ

GĀM'TĪ OR GĀMAT'DĪ DIALECT

(NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk dōhā chār pōhē ātē. Bākī tyā-māi barābar hōph nāi
One of-old-man four sons were. But them-in equal harmony not
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh'hāl pāhi hādīnē
was When he to-die fell, then by-him those to-sons near having-called
 bōhōtā kōyā, nē pāt'liyē lāk'dihē ēk bāali āādīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
 yōk jāāl ākhyō kā, 'i bāali tumā mudā.' Bākī kādā-thi
one to-individual it-was-said that, 'this bundle you break' But anyone-by
 ti muti nāi. Pāchhē tyē dōhē ākhyō kā, 'āmī ēli
it was-broken not Afterwards by-that old-man it-was-said that, 'now this
 bāali chhōdi tākā, nē yōk yōk jāāl yōk yōk lāk'di lainē
bundle having-untied throu, and one one individual one one stick having-taken
 mudā' Ōh'dā kōōyā tōvē hōd-dehē muti guī. Tyā pāh'hāl nawāi
break' Thus (it)-was-done then easily broken went Those to-sons wonder
 lāgi, nē ābāhāl ēhē kōō-nā karan puchhyā Tōvē tyē
felt, and to-father in-this-way to-do-of reason was-asked Then by-him
 ākhyō kā, 'ēlio badiō lāk'diō yōk'thyō ātiō, tōvē ēlihē-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength
 digō ātā, tēhē tumāhāl hōg'li bāali mutē nāi Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not When one
 yōk lāk'di judi pādī tōvē ti hōd-dehē muti guī. Ēhē
one stick separate was-caused-to-fall then it easily broken went Thus
 tumā hārō hōph rākhīnē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
 dēy, nē tumēē dīhī sukh-māi jāi; nē tumā julāinē
may-give, and of-you days happiness-in may-go; and you having-quarrelled
 judā pōd'hā, tō tumā yōk yōk lāk'diē-gāē nōb'lā ōvī jāhā'
separate will-fall, then you one one stick-like weak having-become will-go'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness, but if you quarrel and are disunited, you will be weak like each separate stick.'

DHŌDIĀ.

Dhōdiā is the dialect spoken by the Dhōndiās or Dhundiās, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōdiā-Nāikī*; compare Nāik^adī, above, pp. 88 ff

The following are the revised figures —

Surat	.	.	.	51,000
Thana	.	.	.	9,000
				60,000
TOTAL				60,000

Like Nāik^adī, Dhōdiā has been influenced by the neighbouring Marāthī. Thus the singular of strong neuter bases usually ends in *ā* and there are some instances of the use of the Marāthī oblique form. Thus, *badhā*, all, but *sōnū*, gold; *gāwā-mā*, in a village; but *muluk-mā*, in the country

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son, *bā-nē*, to the father, *mān^ahāē*, to a man; *bā-thī*, from a father, *pōhī-nō*, of a daughter, *bā-nē ghar-mā*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*, thus, *bāh*, to the father, *mā*, to me, *pōhīhō*, of a daughter, *Par^amēharā pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective, thus, *tyā-mā thā vīh rupiyā*, twenty rupees from among them

The following are the principal pronominal forms —

Mē, I, by me, *mā*, me, to me, *mānō*, my; *āmu*, *āmū*, we, by us, *āmā*, us, to us, *ām^anō*, our

Tu, *tū*, thou, by thee, *tuwā*, thee, to thee, *tūnō*, thy, *tumī*, you, by you, *tumā*, you, to you, *tum^anō*, your

Tē, *tō*, he, that, etc, *tēnē*, by him, *tā*, *tē*, him, it, etc, *tānō*, of him, etc, *tē*, *tī*, they, *tī* or *tēnē*, by them, *tyā-mā*, in them, *tānō*, of them.

Ō, this, plural *ē*. *Jē*, who, what, plural *jī*. *Kun*, who? *kā*, *kahā*, what? *kōnē*, by anyone

The present tense of the verb substantive is as follows —

Sing	Plur
1 <i>āhē</i> , <i>āhē</i> , <i>āy</i> , <i>āē</i>	<i>āhū</i> , <i>āū</i>
2 <i>āhē</i> , <i>āy</i> , <i>āē</i>	<i>āhā</i> , <i>ā</i>
3 <i>āhē</i> , <i>āy</i> , <i>āē</i>	<i>āhē</i> , <i>āy</i> , <i>āē</i>

The Past Tense is *atō* (*-ā*, *-ī*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhar^ajāh*, learn (imperative); *kar^ajāh*, do (imperative), *māgēh*, thou mayest ask

The following is the present tense of the verb *bad'icū* (imperative *badāic*), to beat

Sing	Plur
1 <i>baq'vā</i>	<i>baq'icū</i>
2 <i>baq've</i>	<i>bad'icī</i>
3 <i>baq've</i>	<i>bad'ic</i>

The present definite is formed from the present participle. Thus, *tu badatela* or *bad'velāē*, thou striketh, *ām badat'lā*, we strike, *tumī badat'lā*, you strike. The verb substantive is added in order to form a present definite, thus, *mē marēlāy*, I am dving.

The form *badatēlā* or *bad'velā*, striking, corresponds to Marāthi forms such as *mārit*, striking. It will be seen that the plural is formed from a participle *badat'lā*, which corresponds to Marāthi *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mē karēl-āhī*, I do, *hamī mārūt-āhū* we strike. Such forms look like a compromise between the Gujarāṭi and Marāthi forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (4). Thus, *mē bad'velhatō*, or *mē bad've thatō*, I was striking.

The future of *badat'icū* or *bad'icū*, to strike, is formed as follows —

Sing	Plur
1 <i>baq'fī</i> , <i>baq'vī</i>	<i>baq'fū</i> , <i>baq'icū</i>
2 <i>baq'fih</i> , <i>baq'veh</i>	<i>baq'fī</i> , <i>baq'icā</i>
3 <i>baq'fi</i> , <i>baq'ci</i>	<i>baq'fi</i> , <i>baq'ci</i>

Besides this, we also find forms such as *ākhāh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō*, *ō* (*uō*), or *ēlō*. Thus, *pad'nō*, he fell, *gō*, he went, *gōā* or *guā*, they went, *mē bad'icūō*, I struck, *tōnē bad'icō* or *bad'velō*, they struck. Note forms such as *ākhā*, for *āl hyā*, it was said. Such also occur in the Gujarāṭi of Surat.

'I have struck' is *mē bad'icū-āhē*. Or *ci* or *bi* may be added to the past participle, as in *ladhēlā-bi*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given, *ladhēlō*, done, and *gō*, gone.

Verbal nouns, such as *karū*, to do, *chārū-lāg*, in order to tend point to the influence of Marāthi. Besides we also find forms such as *badat'icū* or *bad'icū* to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ

DHŌDIĀ DIALECT.

(DISTRICT SURAT)

SPECIMEN I.

Kunī-ék mán^hhāē bē pōhā atā. Tyā-mā āy^ttē pōhē bāh
A-certain to-man two sons were Them-among by-the-younger son father
 āgal āikhā, 'bāhā, jē mīl^kkat mānē bhāg āvē tī mā
to it-was-said, 'father, what property to-my share comes that me
 dē.' Tēnē jātⁿnī mīl^kkat-nā bhāg pādī dēdhā Ghanā
give ' By-him his-own property-of shares having-caused-to-fall were-given. Many
 dīh unā nāhī ulā-mā badhā ēkathā karī dēdhā nē
days passed not that-much-in all together having-made was-given and
 āghē muluk-mā phirū gō, nē tā chhutā-hāthē pōtēō
a-far country-into to-journey he-went, and there riotousness-with his-own
 badhō paihō udādi lāikhō.¹ Jyār tō badhā kharchī
all pice having-squandered was-thrown When he entirely having-expended
 rahⁿnō, tyār tiā muluk-mā bhārē dukāl padⁿnō, nē tiyā tāt
remained, then that country-in a-mighty famine fell, and to-him want
 padū lāgi Tō gō nē tiā gām-nā ēk hērī mán^hhāē tā
to-fall began He went and that village-of one citizen to-man near
 ranō Tēnē tānē khēt^rrā-mā bhōndē chārū-lāg daw^ddyō Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
 chhālē bhōndē khāyathatē tē khāinē tānā pēt bhar^ttā,
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
 tē pun tiā kōnē dēdhē nāhī Jyār tiā bhān āwⁿnā
that even him by-anyone was-given not When to-him senses came
 tyār tī āikhā, 'mānē bāh-nā badhā hāhā khāwⁿnā jadētāy,
then he said, 'my father-of all hired-servants to-eat is-got,
 nē wāw^lli karētāy, nē mē bhukhē marētāy. Mē ūthī mānē
and saving they-do, and I with-hunger am-dying I will-rise my
 bāh-nē tā jāī, nē ākhī, "bāhā, mē tunā nē
father-of near will-go, and will-say, "father, by-me thy and
 Par^mmēharā pāp kadhā āy, mē tunō pōhō ākh^wwādu-nō kāmⁿnō nāhī,
of-God sin done is, I thy son to-be-called worthy am-not,
 mā tunā hāhā kānī rākh " Ti ūthⁿnō nē bāh-nē pāhē gō
me thy hired-servant like keep " He arose and father-of near went

¹ Gujnrāṭī nākhya

D. Tānā rupiyā chālīh viyājā-mā gainā; tō kharā.
D Of-them rupees forty interest-in went, that true
 K Hē Ulā badhā rupiyā dah mahinā viyājā-mā kā?
K. Eh So many rupees ten months interest-in what?
 D Tūnā Dēw-ḥam ḥāt rupiyā viyājā-mā vētāē. Tiyā-mā-thā
D (By-)thy God's-oath sixty rupees interest-in becomes Them-in-from
 viḥ rupiyā tūnē ohhūt mēy^{li}. Tū mānō jūnō asāmī āhē,
twenty rupees to-thee remission was-allowed Thou my old client art,
 tē-thī
that-from.

K Rakh Mānē pōhā Rad^{kā} ḥādū dē. Ō bhan^{nēlō} āē, nē
K. Wait my son Radkā to-call allow He educated is, and
 tō hisāb ganī. Rad^{kā}. Jī-jī nānā tuwā wakhātē-wakhātē
he the-account, will-count Radkā. Whatever moneys to-thee from-time-to-time
 dēdhēlā, tī tunē chōp^{dā}-mā jamā kadhēlā-bī kā nāi?
were-given, those by-thee account-book-in credit made-are or not?

D Lē, jōnī ō tunō hisāb
D Take, see this thy account
 R Tunē dēdhēlī rakām jamā kadhēlī kā āē? Tū
R To-thee given sums credit made where is? Thou
 khōtā-khōtā lakhīnē āmā garīb mān^{hā} thagē Tū
false-false-things having-written us poor men robbest. Thou
 māgēh tē rupiyā pachāḥ būthā. Tū Phōjdārāē pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily
 chāl tuwā mālam padē.
come to-thee evident it-will-fall

D Chāl, rupiyā pachāḥ pun dē kā nāī
D. Come, rupees fifty at-any-rate dost-thou-give or not
 dē?
dost-thou-give?

R Pachāḥ tē-kharā mā pōch dē, nē tunā paiḥā ohhēdē
R Fifty truly to-me receipt give, and thy pice in-skirt
 bādh
tie-up

D. Rad^{kā}, tūē tē thōdā lakh^{tā} wāch^{tā} ḥikh^{nō},
D Radkā, by-thee verily in-a little in-writing in-reading it-was-learnt.
 Māthē ghanō phātī-gōh kā? Tumā nihālī-mā bhan^{bī}
Therefore much bursting-thou-wentest what? You schools-in having-taught
 bhan^{bīnē} ḥarkārē ī kōhā ūdhā karī-mēy^{lā}
having-taught by-the-Government this how-much topsy-turvy has-been-made.
 Tumī bhan^{ṛāh} tē āmu kā karū?
You learn then we what may-do?

R	lumī	karjāh,	tahā	bharjāh	Harī irē	tō
R.	You	may-do,	that	you-may-gather	By-the Government	could
ājā-j	ladhā-āhē					
good-very	done-is					

FREE TRANSLATION OF THE FOREGOING

- 1 *Dēo-chand* —Hullo! Kiklā Bhikkhārī
- 2 *Kiklā* —Who are you?
- 3 *D* —I your Banker Open the door and come out
4. *K* —Ho! Is it you Sīth? What brings you here so late at night?
- 5 *D* —Well, bring the money you owe me with the interest
- 6 *K* —What amount do you want?
- 7 *D* —Look here! R40 for the bullock I got you, R60 given to you for marrying your brother, and R20 given to you for subsistence Bring R120 in all
8. *K* —What became of the 3 *hārās*¹ of rice I gave you from my fields?
- 9 *D* —Well! I set off R10 on that account against the interest
- 10 *K* —Hum! So many rupees for interest of 10 months?
- 11 *D* —I swear by your patron God that the interest amounts to R60, but I allow you a remission of R20 therefrom, as you are my old client
12. *K* —Wait! Let me call my son Radkā He is educated and will cast up the accounts
- 13 *Radkā* —Have you credited in your account book the sums paid to you from time to time, or not?
- 14 *D* —See Here is the account!
- 15 *R* —Where are the amounts paid credited?
You keep false accounts and cheat us poor people Your due comes to simply R50 Just come to the police court and you will see
- 16 *D* —Well, do you want to pay R50 even or not?
17. *R* —R50, by all means Pass a receipt and take your money
- 18 *D* —Radkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
- 19 *R* —You will reap what you sow. The Government has after all done the right thing

¹ A *hārā* is the name of a corn measure. Twenty-one *hārās* = one *gāhāl*, and 7 *gāhāls* = one *maund*.

KŌNKANĪ.

The Kōnkanīs are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows —

Nawsari	.	.	.	.	.	.	.	.	5,613
Surat Agency	.	.	.	.	.	.	.	.	125,099
Surgana	.	.	.	.	.	.	.	.	9,000
Nasik	.	.	.	.	.	.	.	.	72,000
Khandesh	.	.	.	.	.	.	.	.	15,000
TOTAL									<u>232,612</u>

The Kōnkanīs consider themselves as superior to the Bhīls and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thākurs.

The Kōnkanī dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marāṭhī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāṭhī dialect. The influence of Marāṭhī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Kōnkanī dialect is Gujarātī, or rather Gujarātī Bhīlī.

There is a strong tendency to nasalize vowels. Thus, *āhā* and *āhā̃*, he is; *ra* and *rā̃*, a particle of frequent use in queries and exhortations. Compare the corresponding *rē* in the Magahī dialect of Bihārī (Vol. v. Pt. II, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī. Occasionally, however, and especially in Dharampur, we find forms such as *mān²ēā-lā*, to a man.

The suffixes of the dative are *nē* and *lā*; those of the genitive *nā* and *chā*; thus, *bāhās-chā* and *bāhās-nā*, of the father. The suffix *chā* of the genitive does not however, seem to occur in Nawsari. Similarly we find *ghōḍō* and *ghōḍā*, a horse, and so on.

'My' is *mā-nā* and *mā-jā*, or *mājhā*.

The past tense of finite verbs is usually formed as in Gujarātī Bhīlī; thus, *gīyā*, he went, *paḍnō*, he fell. Note that the neuter form ends in *ā̃* as in the Marāṭhī of the Konkan; thus, *sāngā̃*, it was said. Marāṭhī forms such as *ghālā*, he became; *mār²la*, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marāṭhī; thus, *lutin*, I shall strike; *ālhan*, I shall say.

The plural of the imperative is formed as in Marāṭhī; thus, *ghālā*, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīlī, and sometimes as in Marāṭhī, thus, *larinē*, having done; *wātun*, having divided. In Bansda we also find forms such as *lhai-han*, having eaten; compare Khāndēsi *lhāi-ean*, and the change of *s* to *h* in the Gujarātī Bhīlī of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāṭhī elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marāṭhī. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāṭhī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāṭhī element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHILĪ OR BHILŌDĪ

KŌNKANĪ DIALECT

(NAVSARI, BARODA STATE.)

SPECIMEN I.

Ek	mānus-nē	dōn	pōsā	hōtā	Tē-māñ-nā	lāhānā-nē	bīs-li
One	man-to	two	sons	were	Them-in-of	the-younger-by	father-to
ākḥāñ,	'rupiā-nā	mā-lā	bhāg	dē	Tēh-nē	tēh-lā	paśi
it-was-said,	'money of	me-to	share	give	By-him	them to	money
vēchī	didhā	Thōdā	dīs	puṭhī	lāhānā	pōsā	sārā
having-divided	was-given.	A-few	days	after	the-younger	son	all
karinē	duś'rē	mul'k-māñ	gīvā.	Tēnē	tath	majā-mī	paśi
having-made	another	country-in	went	By-him	there	pleasure-in	money
khōvī	didhā,	tāhā	tē	dēs-mī	dukāl	pad'nō	Nē
having-fretted	was-given,	then	that	country-in	famine	fell	And
tē-nē	tath	ad'chan	pad'nī	Tāhā	tē	tē	dē-mī-nā
him-to	there	distress	fell	Then	he	that	country-in-of
tath	jāmē	rah'nō	Tēnē	tēnā	pōtānā	khēt mī	bhūd
there	having-gone	lived	By-him	his	own	field-in	since
daw'dyō	Jē	śīg	bhūd	khāh'tā	tē-mī-thī	pōtā-nā	pōt
he-was-sent	That	hus's	since	ate	that-in-from	his-own	belly
mar'jī	hōmī,	pan	kōnhī	tē-lā	kāhī	dihī	nāhī
rich	became,	but	anyone-(by)	him-to	anything	was-given	no
hūsīyār	hōt,	tēwāñ	ākḥī	kē,	'mī-nā	bīs-nē	kēw'dāḥ
sensible	became,	then	it-was-said	that,	'my	father-to	to-every
āhīs,	nē	bhākhār	pan	khūb	āhā,	pan	mī
are,	and	bread	also	much	is,	but	I

Mā uthinē mā-nā bāsā pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
 ākhan, "bā, may tunē āg'ḷ nē jug-nē āg'ḷ pāp
will-say, "father, by-me of-thee before and heaven-of before sin
 karyā hē Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
 kamārā-mā-nā ēk gan." Nē tō uthinē pōtā-nā bās-pā giyā.
servants-in-of one count" And he having-arisen his-own father-near went.
 Tō haḷu dūr hōtā tāhā tēnā bās-nē dīthā; tē-nē dayā
He still distant was then his father-by he-was-seen, him-to pity
 ānī, nē tō dhāwḍinē bōchīē wal'gī giyā, nē tē-nē gōlā
came, and he having-run neck-to having-stuck went, and him-to kisses
 didhā Pōsā-nē tē-lā ākhā kē, 'bā, may tunē
were given. The-boy-by him-to it-was-said that, "father, by-me of-thee
 āg'ḷ nē jug-nē āg'ḷ pāp karyā hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
 kahēwāū ' Bās-nē pōtānā hālī-nē ākhā kē,
I-may be-called ' The-father-by his-own servant-to it-was-said that,
 tumī bēs phad'kā liyā nē ēlā-nē sādā, ēnā hāt-lā muddi
you good clothes bring and him-to put-on, his hand-to a-ring
 ghālā, āp'lā khāinē khuṣī hōiē Kēm-kē mānā pōsā marī
put-on, we having-eaten merry shall-become Because my son having-died
 gay'lā hōtā, tō pāsā jiv'tā hōinā; tō bhulī-gay'lā hōtā, tō jad'nā
gone was, he again alive became, he lost was, he was-four, d.
 Nē āp'lā sārā majā kar'tā
And we all merriment make.'

I wakhat tēnā mōthā pōsā khēt-mā hōtā, tō ghar-nē wang'yē
This time his eldest son fields-in was, he house-of near
 pōhōchyā, tāhā tēnē nāch'tā tathā gātā āk'nē Tēnē
arrived, then by-him dancing and singing was-heard By-him
 ēk hālī-lā w'ya, or m' anārīnē sōdā, 'ī kāy āhā? ' Tēnē
one servant or first anārīnē sōdā, '1 kāy āhā? ' By-him
 padnō sat-to having-called it-was-asked, 'this what is? ' By-him
 aknā kē, 'tunā bhāu ānāh, tunā bās-nē mōthī mēj'bānī
it-was-said that, 'thy brother has-come, thy father-by a-great feast

karīh, kēm-kē tēnā pōsā tē-nē jīsā hōtā tīsā pāsā maḷ'nā.
has-been made, because his son him-to as was so again was-obtained'

E ākīnē tō rag'wāy'nō Tē-lā ghar-mā ēu-lā mar'jī nāhī
This having-heard he became-angry Him-to house-in come-to wish not
 hōtī Tē-nē bās-nē bāhār ēinē sam'jāwyō, pan tē-lā
was. His father-by outside having-come he-was-persuaded, but him-to
 gōth ākh'tā bās-lā ākhā kē, 'hēd, mā hādā war'sā
story telling father-to it-was-said that, 'see, I so-many years

hōmā tarī tunī chāk'ri karīh, tunī bōli may kōi-di
became yet thy service has-been-done, thy bidding by-me one-day
 chhōdī nāhī Tē-pan mānā dōstār-nē khuṣī karu-lā
has-been-abandoned not However my friend-to merriment male to
 ēk lābān bōk'dē pan nāhī dīdhā; pan ā tunā pōi-nī
one small goat even not was-given, but this thy son-by
 arām'chād-nī-sāthē tunā paisā khōvī dīdhā, tō ānā tīhī
harlots-of-with thy money having-frittered was-given, he came the
 pan mōthī mēj'bānī karī' Tīnē ākhī kā, 'pōi tū
even great a-feast was-made.' By-him it-was-said that, 'son, thou
 mānē-bārē dīs'lā rēhēs, nē mānā i sārī tunā-j Tu-lā
me-of-with always livest, and my this all (is)-thine-certainly Thee to
 tō khuṣī hōi-lā jōijē, nē khuṣī karu-lā jōijē Ō
indeed gladness become-to is-proper, and merriment male-to is-proper The
 tunā bhāu marī gav'lā, tō pāsā jiv'tā hōmā, nē bhulī-gav'lā,
thy brother having died was-gone, he again alive became, and lost-went,
 tō jad'nā'
he was-found'

[No. 43]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

(KŌNKANĪ DIALECT)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA)

A — Arā, tũ kōn āhās, rā ?

A — *Hallo, thou who art, eh ?*

B — Mī bhīl āhũ

B — *I bhīl am*

A — Tujā nāw kāy rā ?

A — *Thy name what eh ?*

B — Tānyā.

B — *Tānyā*

A — Tũ kōthā (or, kukada) jātōs, rā ?

A — *Thou where (or, whither) goest, eh ?*

B — Mulhēr-lā jātuya

B — *Mulher-to I-go*

A — Mulhēr mahā lāmb āhā. Atha rāt-chī rāt rahāy,

A — *Mulher great distant is. Here night-of night stay,*

(or was)

(dwell)

B — Mā-la tatadī-chā kām āhā Ākhū mājī aṭha khāyā-piyā-chī

B — *Me-to urgency-of work is Also my here eating-and-drinking of*

kāy sōirā ?

what convenience ?

A — Mī karīn yawasthā.

A — *I will-make arrangement.*

B — (Pan) tũ kōn āhās, rā ?

B — (But) *thou who art, eh ?*

A — Mī aṭhalā kāthyā āhũ

A — *I here-of stock-man am.*

B — Chāl-rā mā-la gharī ghēūn

B — *Go-then me-to to-home having-taken*

A.—Arara, tū ta lāg'dā āhās rā, tu-lā kāy jhhāla, rā ?
A — Alas, thou then lame art eh, thee-to what has-become, eh ?

B.—Mājē pāyāt^a kātā mud'lā (rut'lā) āhā Atha dhāvi
B — Mine in-foot a-thorn broken (pierced) is Here a-barber

āhā rā ?
is what ?

A.—Hōy Atha bēs (huśar) dhāvi jhā. Tō udvā sakīj
A — Yes Here good (clever) barber is He to-morrow morning

tujā kātā kādhil
thy thorn will-extract

B.—Athun Mulhēr kitik (kōdik) lāmb āhā rā ?
B — From-here Mulher how-much (how-great) distant is, eh ?

A.—Dahā kōs, isa pēnā.
A — Ten kōs twenty miles.

B.—Ababa, mā-la lāg'dyā-la hōdā lāmb vōk disīt kasī jāwa jil
B — Well, me-to lame-one-to so great far one in-day how can-be-gone

A.—Tu-lā pāyī chālū-lā nīhī padat. Hā mārāg bhārī
A — Thee-to on-foot walk-to not falls This road great

vāhat. Tu-la ekād-jan gādī-war bisūn ghṛil
is-boine Thee-to someone carriage-on having-sat will-take

B.—Bīs, ohal Ap'lyā gharā jāñ, an (hīri)
B — Well, proceed Our-own to-house will go, and (together)

jēñ
will-dine

FREE TRANSLATION OF THE FOREGOING

A.—Hallo, who are you ?
 B.—A Bhil
 A.—What is your name ?
 B.—Tānyā
 A.—Where are you going ?
 B.—To Mulher
 A.—Mulher is very far off Stay here for the night
 B.—I have some urgent business there, and who would give me food here ?
 A.—I will
 B.—But who are you ?
 A.—I am the watchman here
 B.—Well, take me to your house
 A.—Hallo, you are lame, what is the matter ?
 B.—I have a thorn in my foot, is there a barber here ?

A —Yes, there is a good barber here He will pull it out for you in the morning.

B —How far is Mulher ?

A—About ten kōs, or say twenty pēnā.¹

B.—How will a lame man as I am be able to walk so far in a day ?

A —You will not have to walk This road is much used for traffic. Somebody will let you sit in his cart.

B —Well, let us go and dine at your house.

¹ A *pēnā* is the distance a man will go with a load on his head without resting The people have no clear conception of distance and seldom use the word *kōs*.

[No 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI.

KŌNKANĪ DIALECT

(DHARANPUR, SURAT AGENCY)

SPECIMEN III.

Ēk kōnī mān'sā-lā dōn pōr'ghā hōtā, an tyānt'lā dhāk'lā-nī
A-certain man-to two sons were, and them-in-of the-younger-by
 āp'lē bahās-lā sāng'lā kī, 'bahās, mājhā wātā-chā il to
his-own father-to it-was-said that, 'father, my share-of will-come that
 māl mā-lā dyā ' An tvā-nī padar-chī mū'kat tvān-lī
property me-to give ' And him-by his-own property them-to
 wātun dīlī An bahu diwas na jhīlā hōdīt tī
having-divided was-given And many days not passed in-that that
 dhāk'lā pōr'ghā-nī sagh'lā gōlā kēlā an bahu dūr dēsī-chī
younger son-by all collected was-made and very distant country-of
 wāt dhar'lī, an tatha wāt gōthīt padar-chī sagh'lī mū'kat
way was-taken, and there bad living-in his-own all property
 nās'lī, an tyā-nī jar sagh'lā khar'chun tū'k'lī tīhī
was-squandered, and him-by when all having-spent was-thrown then
 tē dēsāt mōthā kāl pad'lā, an tyā-lā ad'chan padīe lig'lī,
that in-country great famine fell, and him-to difficulty to-fall began,
 an tē dēs-chā ēk jumīdārāe tatha jūn rahālā, an tvā-nī
and that country-of one citizen's there having-gone lived, and him-by
 tyā-lā sētāt duk'rā chāru-lā dawād'lā
him-to in-the-field some feed-to was-sent

Naik'di and Kōnkanī may be considered as the last links in the chain connecting the Bhili of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōnkanī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhil dialects spoken in the districts are almost identical with Khāndēśī, and they will be dealt with in what follows —

PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son, *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āng-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*, thus, *chāng^{lyā} mānus-na*, of good men.

The case of the agent is formed by adding *nē*, *na*, or *ē*, the dative by adding *na*; the locative by adding *ma*, etc. Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē rītan*, in this way.

There is apparently no neuter gender. Compare *gānō aīku āī*, singing to-hear came, *pēt bharē as^{tu}*, he would have filled his belly, *i-na ēk nōkar-na puchī*, he asked a servant.

Pronouns — 'I' is *hū* as in Gujarātī and Mālvī; 'my' is *mārā*, 'thy' *tārā* and *tōrō*, 'his' *u-na*; 'your' *tumārō*, and so on. Note also *ō*, he, *u-na* and *tī-nē*, by him, *yē*, this, *yē-kyō*, to this, *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *thō*, and *huyā*, plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*.

The present tense of finite verbs is formed by adding *chha* to the old present, thus, *hū jāu-chha*, I go, *tu jāu-chha*, thou goest; *ō jāu-chha*, he goes. Other forms are *hū maras*, I die, *tu rah^{ch}*, thou remainest, *ō āwas*, he comes, *hāmī mārū*, we strike, *hū mārās chhē*, I am striking.

The past tense is formed by adding the suffixes *ā* or *yā*; thus, *ō lāgyā*, he began, *gayō*, *gayā*, he went; *rahā*, he remained, *ō dīdu nahī*, that was not given; *hū tāre sēwā karī*, I did thy service, etc.

There are only a few instances of a future. Thus, *kaohas*, I will say, *mārūs*, I will strike; *hān*, I shall be, *āpun ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpun khāī pū majā karī*, let us eat and drink and make merry, *karī* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *suk^{wā}*, to say, *karāwā* and *karwā-nā*, to make, *ad^{chan} pad^{yā} lāgī*, distress began to arise. In *poshākh āng-ma mēl^{nō}*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāthī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāfī*, having divided; *achīn*, having been; *karīn*, having done. Note also *aīkyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect

[No 45]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

PANCHĀLĪ DIALECT

(MELKAPUR TALUKA, DISTRICT BULDANA)

Ēk mānus-na bē pōrvā hōtā Nānhō pōryā bī-na kīchhā
One man-to two sons were The-younger son father-to says
 kī, 'bā, mārā hīsā-nī dhan daw'lat ma-na da' Bāp-nī
that, 'father, my share-of wealth-property me-to give' Father by
 bēwa-na bī wātī didī Thōdyā-ch dīn-tī nhīnhō
the-both-to even having-divided was-given A-few-only days-after the-younger
 pōryā sam'dhī jīn'gānī dēs-par lē gayō Wā whī
son all property another-country-to having-taken went And there
 tī-nō ohain-bājī karin it'li bī udāī nīkhī,
him-by merry-making having-made so-much even having-squandered was-thrown;
 u-na sam'da paisō yē ritan kharoh hui gayā, mang ō
him-by all money this in-manner spent having-been went, then that
 das-ma mōtō kāl padvā. Mang u-na ghanī ad'chān
country-into great famine fell Then him-to great difficulty
 padvā lāgī. Mang ēk nāghar gayā rahī Mang ō mānus-nī
to-fall began Then one (to-)citizen he-went lived Then that man-by
 āp'lu wāwar rākh'na mēlē-chha Whā ō mānus-na duk'arī khī
his-own field to-watch he-put-is There that man-by by-sicne having-eaten
 nākhīs kōndā-par khuśī-tī pēt bharē astu, ō kōnā
left husks-on willingly belly filled might-have-been, that by-any-one
 u-na didu nahī. Tawānī dōlā ugh'dvā, tawī ō īp-nī suk'wā
him-to was-given not Then eyes opened, then he to-himself to-say
 lāgrā, 'mārā bāp-nā kit'nu naukār-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-said
 pan hū bhukki maras Mhārā bāp-kan jāī kawhas īī "bā,
but I hungry die My father-to having-gone I-will-say that, "father,
 hū tumārō wā Dēw-nī ghanā gunhāgār chha Hū tārī pōryā kawh'na
I your and God-of great guilty am I thy son be-calle-to

barābar nahi. Ātā ma-na ina-upar mōl'kari-nigata wagāw." '
fit am-not. Now me-to hence-forth a-hired-servant-like treat."
 Yawā ichār karin mang āyō. U-na bāp-ti dur-ti
Thus a-thought having-made then came. Him-to father-from far-off-from
 jui u-na dayā āwas, u-na bētā-na gal-ma miti mārī
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
 u-na bōkā lidā Pōrē bāp-na kayēchha, 'bā, ma-na Dēw-nō
him-by a-kiss was-taken Son father-to said, 'father, me-by God-of
 wa tōrō ghanō ap'rūkh kari; ātā tāru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
 nahi.' Bāp-na chāk'rā-na kawhā hī, 'chāng'lō pōshākh thāt-ti
I-am-not.' Father-by servants-to it-was-told that, 'good a-dress state-with
 āng-ma mēl'nō; hāt-mō āng'ti, pag-mō jōdō ghāl, kahī, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
 āpun khāi-pūi majā kari. Mārō bētō āj-kantī
we having-eaten-and-drunl merriment shall-make. My son to-day-until
 gayō samaj'tā-thā, āj phirī āyō; jē nahi huy'tō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
 āj sāp'dyō' Mhun ānand karāwā lāgyā
to-day is-found' Therefore joy to-make they-began.

Mōtō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was House-near came, the-house-in went
 nāch tamāśā gānō bajāw'nō aiku āi. Yaju i-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
 puchī. Naukar kaichha, 'tārā nānhā bhāi āyō-chha Ō
it-was-asked. The-servant says, 'thy younger brother come-is. He
 khuśālīnī phirī āyā, bāpē khāwā karitā' Yē aikyē
safe-and-sound back came, by-father a-feast is-made' This having-heard
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr
him-to anger came, and house-into not-would-go. His father out
 āyō wa u-nyā int'yā kar'wā lāgyā. Ō pōayā bāp-kan kawā
came and his entreaties to-make began That son father-to to-tell
 lāgyā, 'bā, hū āj-kan-ti it'lā waras tāri śēwā kari, tārā
began, 'father, I to-day-till so-many years thy service did, thy
 hukūm bhāgyō nahi, yēw'du achīna tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
 dōs-na chām kar'wā-nā ēk bōk'du bī dida nahi. Ō
friends-to merriment to-make one lid even was-given not. This
 nhānā tārā pōryā-nē sam'dī paisō chām'bāji-na udāi-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
 āyō tarī u-na mēj'wānī kari.' Yē-kyō bā kavhā lāgyō, 'pōryā,
came yet him-to a-feast is-made' This-to father to-tell began, 'son,

tu mārā jawāla-ch rahich, jē mārā chha tē tārā chha Apun
thou my near-terily livest, which mine is that thine is We
 ānand karō hē yug hōtē Tārō bhāi marō thō, jīti huyi.
joy should-make this proper was Thy brother dead was, alive become;
 harāi gayā-thā, tō āj ēp'dyā'
lost gone-was, he to-day is-found.'

Kōnī-ēk manus-lē dōn chhōk-rā chhā Tyā-mā-thī nhānā bāp-lē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
mhan-wā lāgā, 'bābā, jō-kāhī jamān hussā mānī hussā-majhār
to-say began, 'father, what-ever of-property share my share-into

yē tō dē' Phiri tyāyē tyāt-lē jamā wāti dīni
comes that give' Then by-him them-to properly having-ascended was-arisen
 Phiri thōdā dis-thī nhānā chhōk'rā aw'ghī jamā-karinē dur
Then few days-after the-younger son all having-collected far
 dēs-lō chāl'nā gyā Ankhō tūtha udhal-handī karinē pī-nī
a-country-to going went And there spendthriftiness having-done near-of
 jamā khōi dīni Phiri tyāyē aw'gha khar'chi-tākrā
property having-squandered was-given Then by-him all had-been-expended-
 bād tyā dēs-majhār kāl padyā, tyānī-thī tyāl mōthī ad'chan
after that country-into famine fell, of-that-from to-him great difficulty
 pad'wā lāgi Tarān tō tyā dēs-mā-nā ēk bhalā-mānās-pāsi jūnī
to-fall began Then he that country-in-of one gentleman-near having-gone
 rāh'nā Tyāyē tē tyāl dukkar charāwāl āp'nā khēt-majhār
remained By-him then to-him some to-graze his-own field-into
 pāthavya. Tarān dukkar jvā phōt'rā khāt tyā-nī-warā-mē tyāyē āp'nā
he-was-sent. Then the-swine which hushs eat them-with by-him his-own
 pēt bharawa asa tyāl wāt'na, ankhō tyāl kōnī kāhī
belly should-be-filled so to-him it-appeared, and to-him by-any-body anything
 dīna nāhī Phiri tō suddhi-warā-mē ycinē mhan'wā lāgi ka,
was-given not Then he senses-on having-come to say began that,
 'mānā bāp-nā kat'lāk majūrhāt-lē pēt bharinē bhākar chhī
'my father-of how many servants-to belly having-filled bread is
 Ankhō mī bhuk-thī maraohh Mi uthinē āp'nā bīp-nī
And I hunger-with am-dying I having-arisen my-own father-of
 taraph jāsū ānī tyāl mhan'sū, "arē bāp, mī ākaś-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
 wa tunī samōr pāp kyē chha At-pās-thī tunā chhōk'rā mhan'wīn
and of-thee before sin done is Henceforth thy son to-be-called
 lāyak rāh'nā nāhī Āp'nā ēkhīda majūr pramānē māl thaw"
worthy I-remained not Thy-own one servant like to-me I-cop"
 Phiri tō uthinē āp'nā bāp-nī taraph gvā Tarān tō dur
Then he having-arisen his-own father-of towards went Then he far
 ohhō at'lā-majhār tyā-nā bīp-lē tyāl jūnē, pēt-majhār khaḷ-baḷi
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion
 wana, ankhō tyāyē tyā-nī galā-majhār daw'dinē bilag'nā nī tyā-nā
came, and by-him his the-neck-on having-run it was-clung and he
 makū linī Phiri chhōk'rā tyāl mhan'wā lāzā, 'bīp, tēk-nī
kiss was-taken Then the-son to-him to-say began, 'father, I-am-of
 viruddh wa tunī samōr mī pāp kyē chha, ankhō at-pās-thī tunā
against and of-thee before by-me sin made is, and henceforth thy
 chhōk'rā mhan'wā lāyak mī rāh'nā nāhī' Pan bāpē āp'nā
son to-be-called worthy I remained no' But by-the-father he was

nōkar-lē ākhē, 'chōkhat angar'khā āninē yāl ghāl, ankhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
 tyā-nā hāt-myā ang'thī wa pāy-mā jōdā ghālā, phiri āpan khāinē
his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten
 khuśī manāwa. Kā-kī au mānā chhōk'rā mari gyē chhā,
happy should-become Because this my son having-died gone was,
 tō phirinē jītā jāyā, wa khōwāi gyē chhā, tō pāw'nā.' Tarān tyā
he again alive became; and lost gone was, he is-found' Then they
 khuśī manāwā lāgyā.
merry to-become began

Tarān tyā-nā mōthā chhōk'rā khēt-myā chhā. Phiri tō yēinē
Then his eldest son the-field-in was Then he having-come
 ghar-nī pāsē yēta-ch tyāyē wājā-gājā nē nāch aukyā
house-of near coming-immediately by-him playing-singing and dancing was-heard
 Tarān naukar-myā-thī yēk-lē tyāyē balāinē puchhya, 'āi kāy
Then the-servants-in-from one-to by-him having-called it-was asked, 'this what
 chhē?' Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā chhē Ankhō
is?' By-him to-him was-told that, 'thy brother come is And
 tō tunā bāp-lē hāśī-khuśī mil'nā, yānī-thī tyāyē mōthī pangat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
 kāi chha' Tarān tō ghussā hōinē majhār jāy-nāi Yā-nī-thī
made is' Then he angry becoming inside would-not-go Therefore
 tyā-nā bāp bhāir yēinē tyāl sam'jāwā lāgyā Pan tyāyē
his father out having-come to-him to-entreat began But by-him
 bāp-lē jāwāb dinā kī, 'jōy, mī at'lā warsē tunī chāk'ri
the-father-to answer was-given that, 'see, I so-many years thy service
 karachh, ankhō tum-nī ādnyā mī kadhi tōdī nālī,
am-doing, and your order by-me at-any-time was-broken not,
 phiri mī mānā sōbatī-bar'bar ramawa mhaninē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said
 tuyē māl kadhī bak'ra suddhā dinha nāi; nē jyāyē tunī
by-thee to-me ever a-goat even was-given not, and by-whom thy
 jamā kas'hin-bar'bar khāi tākī tō āu tunā chhok'rā
property harlots-with having-devoured was-thrown that this thy son
 wanā tē tū tyānī-karat mōthī pangat kāi chha.' Tarān tyāyē
came then by-thee of-him-for great a-feast made is' Then by-him
 tyāl mhanya, 'chhok'rā, tū sadā mānī-bar'bar rāhachh, ankhō mānī
to-him was-said, 'son, thou alway me-with art-living; and my
 sarw jamī tunī-ch chhē, pan hāśī wa khuśī karavi āi
all property thine-only is, but pleasure and delight should-be-made this

jarūr chha, kārān lī, au tunā bhūu mari gyē chhā, tō
necessary was; because that, this thy brother having-died gone was, I
 phurīnē jītā jāyā, wa khōwāi gyē chhā, tō pīvī-gyā'
again alive became; and lost gone was, he has-been-found'

Bhils are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khândōsi. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels, thus, *tyā-n* and *tyā-nā*, by him, by her, I die.

r is dropped before *i*, *e*, and *y*; thus, *istū*, fire, *is*, twenty, *yapār*, business.

The inflexion of nouns is, broadly speaking, the same as in Khândōsi. Note, however, the dative suffix *la*. Thus, *ābās-nā*, of the father, *chālāras-la*, to the servants, *pātīl-nī qhar*, at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *ducas* (m.), this day, *sampatti wātī dūwā*, property having-divided was-given.

The present tense of the verb substantive is formed as follows —

Singular, 1	<i>āsa</i> , or <i>kāūsa</i>	Plural, 1	<i>āsat</i> , <i>sat(ā)</i>
2	<i>āsa(s)</i> , <i>lēsa</i>	2	<i>āsat</i> , <i>sat(ā)</i>
3	<i>āsa</i> , <i>sa</i>	3	<i>āsat</i> , <i>sat(ā)</i>

The present tense of finite verbs is formed as in Khândōsi, thus, *māras*, plural *mār'tas* from *mār'nā*, to strike. We, however, also find forms such as *jae*, we, or you, go, *jāt*, they go, *bharat*, they fill.

The past tense is formed as in Khândōsi, thus, *rahinā*, he remained, *lācā* he began, *gayōl* and *gayēl*, he had gone, etc. Marāthī, or mixed Marāthī forms are *lāq'la*, they began, *jāw'lā*, they were, *wān'lā*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *il sāng'nu*, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gyē i*, by-him it-was-gone, he went.

The future agrees with Khândōsi. Thus, from *mār'nā* to strike —

Singular, 1	<i>mār'ēū</i>	Plural 1	<i>mār'ēū(t)</i>
2	<i>mārīs</i> , <i>mār'ī</i>	2	<i>mār'ēāl</i> , <i>mār'at</i>
3	<i>mārī</i> , <i>mārāi</i>	3	<i>mār'tī</i> , <i>mār'thū</i>

Other forms will be easily recognized as identical with, or corresponding to, those used in Khândōsi.

I am indebted to Mr A H A Simeon, I C S, for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(BAGLAN, DISTRICT NASIK)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āndōr jay^alā. Dhāk^atā mul bāp-ta
 One man-to two sons became. (By-)the-younger child the-father-to
 sāng^anu, 'bābā, manī wāt^anī-nā kā māl yēi tō dyā' Mang
 it-was-said, 'father, my share-of what property will-come that give' Then
 tyā-na tyās-lā sampattī wātī dīnā. Mang dhāk^alā āndōr
 him-by them-to property having-divided was-given Then the-younger son
 thōdē dīwas-ma sampattī gōlā karī mulukh-ma gayā ān tāi
 a-few days-in property together having-made a-country-in went and there
 tyān udhalē-panā-ma wāgi-sana āp^anī sampattī udāi dīnā.
 by-him extravagance-in having-lived his-own property having-squandered was-given
 Mang sag^alā paisā sāi gayā-ta, tāi bhāri dushkāl
 Then all money having-been-exhausted gone-was, then a-heavy famine
 pad^anā, tyā-mulē tyāt khāwā-nī ad^achan pad^anī, tawā tō ēk
 fell, on-that-account to-him eating-of difficulty fell, then he one
 pātīl-nī ghar jāi rahīnā Tyān tyā-ta duk^arō ohār^a-wa-ta
 Pātīl-of to the-house having-gone remained By-him him-to swine graze-to
 wāwar-ma dawad^anā, tawā jē dukar kach^arā khāu lāg^ala tyā-wai
 field-in he-was-sent, then what the-swine rubbish to-eat began that-upon
 tō pōt bharāwā asa tyāt wāt^anā, tarī kōnī tyā-ta
 indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
 dīnā-nā Tō suddi-war wanā ān mhan^awā lāgā, 'manī bāp-nī
 was-given-not He senses-on came and to-say began, 'my father-of
 ghar kark pōt bharat ān may bhukē mar May āthēn
 at-the house several belly fill and I with-hunger die I here-from
 jāsu bāp-ta sāng^asu kī, "may Dēw-nī ghar ān tumī ghar
 will-go father-to will-say that, "I God-of in-the-house and thy in-house
 chōrī kar^anōl," asa sāng^asu, "āj-pāśī mā-ta āndōr sār^akhā lēkhū
 theft did," so will-say, "to-day-from me-to son like to-consider
 nakō Nōkarī lōk-nī sār^akha mā-ta thēw" Mang tyān
 is not-proper Servant people-of like me-to keep." Then by-him
 ābās-tāwa gayā Mang ābās-na tyā-ta jōi-sana mōthā kan^awālā
 the-father-to was-gone Then the-father-by him-to having-seen great compassion
 wai, tyā-na dhāi-sana tyā-nī galā-ta mithī mār^anā ān tyā-nā muku
 came, him-by having-run his neck-to embracing was-struck and his kiss

linā Tō mhan'wā lāgā kī, 'bābī, mā Dīw-nī ghar an
was-taken He to-say began that, 'father, I God-of in-the-house and
 tunī ghar chhōri kar'nōl, āj-pīṣi mī-tā indōr sīr'hī līkhu
thy in-house theft did, to day-from me-to (thy) son like to-consider
 nakō' Mang bīp-na chākaras-tā sāng'nī kī 'uttam bud'ch
is-not-proper' Then the-father-by servants-to it-was-said that, 'best a-act
 ānī sana yā-ta ghālā, yā-na hīt-mā āngōthī ān pīv-mā pīyatana
having-brought him-to put, his hand-in a ring and feet-in shoes
 ghālāwāt dyā, mang āpun jāi-sana majā karū, karan manā
to-put give, then we having-gone merriment will-make, because my
 āndōi marī gacl, ānī jūtā javā, ān daudi gayōl tā,
son having-died had-gone, and alive became, and having-been lost gone was
 sāpad'nā' Tawā tē lōk har' karū lāg'nat
is-found' Then they people joy to-make began

Tawā tō wadh andōr wāwar-mā āstōl Mang tō ghar-jwāl gayī,
Then indeed eldest son field-in was Then he house-near went,
 mang tvā-ta wājā ān nāch aikū wanā Mang tvā-na chikar-tā
then him-to music and dancing to-hear came Then him-by a-servant-to
 hāk mār'nā, tvā-ta mang lohārū lāg'nā, 'harī kā āsa?' Chikar
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant
 tvā-ta sāng'nā, 'tunā bhāus wanā āsa, ān tunī bīp-ta suk'hik mī'nī
him-to said, 'thy brother come is, and thy father to in-safety was-not
 majē yā-karītānā hai jēwanāwāl āsa' Mang tō rīgī bhari
therefore on-this-account this feast is' Then he with-rage having-filled
 ghar-mā jāwā-nā lāgā Majē mang tvā-nā bīp bīhār vī-sana
house-in to-go-not began Therefore then his father out having-come
 sam'jīd'wā lāg'nat Tawā tvā-na ābās tā utār dinī kī, 'n'kī
to-remonstrate began Then him-by the-father-to reply was-given that, 'so-many
 dīwas may chākari karū lāg'nōl, ān tum-nā kahvī modī-sana māy gayī
days I service to-do began, and your saying having-broken I went
 nā, taiī sōb'tī wanalā tar tīs-tā kadhī-tārī kar'du dīnī-sana, in
not, still friends if-came then them-to ever-ere a-lid given-was-not, and
 hai tunī jum'gī kap'hin barōbar udū dīnī tā tvī-tā mothī
this thy property harlots with having-squandered given was him-to a-act
 jēwanāwāl kar'wī-tā lāg'nī' Tawā bīp-na tvā-ta utār dīnī kī,
feast to-make began' Then the-father-by him to reply was-given that,
 'hai jum'gī jāwa tu mī-pa isas tāwa tunī-ch isa, pan har va
'this property as-long thou me-with art so-long thine-alone is, but joy and
 ānind kar'wī-nī har dīwas isa, kīran kī har tunī bhāus marī
mirth making-of this day is; because that this thy brother having-die'
 gayōl, harū jūtī javī āsa, in hau daudi gayōl tā, sāpad'nā'
gone, this alive become is, and this having-lost gone was re-found'

BĀG^ALĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahadī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures —

Nasik	.	.	10,000
Surgana	.	.	3,000
		TOTAL	<u>13,000</u>

In the south of Peint Taluka the dialect gradually merges into Marāthī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhmans of Khandesh are said to be able to understand Bāg^Alānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī lēūs*, I am; *tū lās*, thou art, *āmī śjēs*, we are; and the imperative of verbs ending in *ā*, which add *y*, thus, *dzāy*, go, *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ek bāp-lē dōn āndōr dzayāt Tyā-madzhār dhāk^Alā āndōr mhanē, 'bābā
One father-to two sons were-borne Them-among younger son said, 'father
rē, jī jīn^Agī śē tyā-madzhār ma-nā nīmē wātā śē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to
wātā pādī dē' Mang bāp-nī nīmē-nīm wātā pādī
share having-fell'd give' Then the-father-by half-and-half shares having-caused-to-fall
didhī Mang thōdā diwas rāhī-sanī dhāk^Alā āndōr sam^Adī jīn^Agī
was-given Then few days having-stayed the-younger son all property
dzamā karī-sanī dūr mul^Akhāt nighī gavā Mang tathē dzāī-sanī
together having-made far to-country having-started went Then there having-gone
chikhōrōpanē-khāl āp^Alā wātā udāī didhā
wastefulness-under his share having-squandered was-given

[No. 49]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI.

BĀG^ALĀNĪ OR NAHARĪ DIALECT

(BAGLAN, DISTRICT NASIK)

(A. H. A. Stmcox, Esq, I.C.S., 1899)

SPECIMEN II.

A—Arē, tū kōn śās?

A—O, thou who art?

B—Mī Bhil^adā śūs.

B—I a-Bhil am

A.—Tu-nā nāw kāy?

A—Thy name what?

B—Tānyā śē

B—Tānyā is

A—Tū kōthē dzīs-rē?

A—Thou where goest-O?

B—Mulhēr dzās.

B—To-Mulher I-go

A—Mulhēr dūr śē Rāt-nā-rāt athē rahāy.

A—Mulher far is Night-of-night here stay

B—Mā-lē dzarūr-nā (or, dzal^adi-nā) kīm śē An ma-nī khawī-piwī-nī

B—Me-to necessity-of (or, haste-of) work is And my eating-drinking of

kāy tadz^avidz?

what arrangement?

A—Mī tadz^avidz lāi dūsū

A—I arrangement having-put will-give

B—Kā-rē, tū kōn śās?

B—What-O, thou who art?

A—Mī athi-nī watan^adīr dzīg^alvā śūs

A—I here-of hereditary watchman am

B—Bar sū Mī-lē ghar lū tsil

B—Well is Me-to to-house having-taken go

A—Kāy-rē, tū tē lang^adā śās? Ta-nē pāv-lē hīv dzāva?

A—What-O, thou the lame art? Thy foot-to what happened?

B—Mā-nā pāv-lē kītā mudā Athē nhāi sū kā?

B—My foot-to thorn broke Here barber is what?

A — Śē, athē tsāng^alā nhāi śē. Tō sakāl (din-ugē) tu-nā
A — There is, here good barber is. He in-the-morning (at-day-break) thy
 kātā kādhī dēi.

thorn having-pulled will-give

B — Athēn Mulhēr kit^alā dūr śē?

B — From-here Mulher how far is?

A — Hōi dāhā-ēk kōs.

A — It-may-be ten-some kos

B — Ababa, ma-nā sār^akhā lang^adā-warī it^alā dūr ēk rōdzāt kasa

B — Alas, me-of like lame-from so-much far one in-day how
 dzāwāi?

will-it-be-possible-to-go?

A. — Arē, tu-lē pāyī dzāw^anā muli-ts kāran nahī. Hau rastā mōṭhā

A — O, thee-to on-foot going-of altogether occasion not. This road by
 wāpar-nā śē Rōdz ihad^atīn tīkad^atīn muktā gādā yētas dzātas. Tu-lē
trade-of is Daily here-from there-from many carts come go Thee
 kōṇi-bi gādā-war basādī li.

some-one-even cart-on having-seated will-take

B — Bar, tsāl ghar tsāl jēi lē.

B — Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING

A — Hullo, who are you?

B — A Bhil.

A — What is your name?

B. — Tānyā.

A — Where are you going?

B. — To Mulher.

A — Mulher is a long way off. Stop here for the night

B — I have urgent work there, and who would give me food here?

A — I will.

B — But who are you?

A — I am the hereditary watchman.

B. — Very well, take me to your house

A. — Hullo, you are lame, what is the matter?

B — I have a thorn in my foot Is there a barber here?

A — Yes, there is a clever barber here He will pull it out for you in the morning.

B — How far is Mulher?

A. — About ten kos

B — How can a lame man like me walk ten kos in a day?

A. — There is no need to walk This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B — Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhili. Some of them, viz., Pāwri, Mawchī, and Kōṅkanī, have already been dealt with in the preceding pages. The Wārli are said to speak a form of Māwchī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. VII, pp. 141 and ff. The same remarks apply to Kāthōdī.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens trans-literate the palatals as in Marāṭhī, thus, *ď̥ə*, who, *ť̥ənd*, moon. They also evince a tendency towards aspiration, thus, *tyā-m̐ha*, among them, *tyā mārhit*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *el* which Khāndēśī shares with Marāṭhī, thus, *tu-nhā-j* thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*, thus, *māy'as-lā*, to the men, *duk'ras na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thin*, or, sometimes, *sa*, thus, *pōrie-lā*, to daughters, *khēt-mayī-thin*, from in the field, *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*, thus, *t' ī-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō mānus-na*, by that man, *ď̥ō āndōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmbu*, we, *tumh*, *tumhu*, and *tumhī*, you, *jō* and *jī*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art, plural *sat*. The past tense of the verb substantive is *as tū'* and *as n'*, plural *as'talā* and *as'nalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike, *tū jēs* he goes, *tō jēu*, he goes, *t' jēt*, we go, and they, strike.

The pluperfect seems to be used as an ordinary past. Thus, *tū gēt* and *gēt*, thou wentest, *tō gāvā* and *gāvōl*, he went, *tyī gētēt*, and *gētē*, they went.

The past tense of transitive verbs is often actively construed, thus, *tyā kar'nā*, I did thy service, *tyā mār'nā*, they struck. On the other hand we find *tyā kar'nā lācē* him-by to-say it-was-began, he began to say.

In Chalisgaon *e* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *utkīe*, having arisen; *bōlāie*, having called.¹

In all essential points, however, the so called Bhilōdī closely agrees with Khārdeśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp 155 and ff

[No 50]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

(PACHORA TALUKA, DISTRICT KHARDESE.)

SPECIMEN I.

Yēk mānus-lā dōn pōra astālē. Tṛā-may-nā dhāk-lā pōrā
A-certain man-to two sons were Then-in-from the-younger son
 tṛā-nī bābā-lā sāngū lāgā, 'bābā, ām-nā dōn's-rā wātā pādī
his father-to to-say began, 'father, us-of two-of share having-made
 dē.' Maṅg tṛā-nī bābā-na tṛēs-lā wātā pādī dīnā Trōḍṛā
gave' Then his father-by him-to share having-caused-to-fall was-given. A-few
 dīwas-mā dhāk-lā pōrā-na sam'dā, yēk jāga jānā karā
days-in the-younger son-by all one in-place together was-made.
 Maṅg dūr ninghī gayā. Maṅg tārī sam'dā paisā
Then a-far having-started he-went. Then there all money
 lkhāi-pi-san uḍāi dīnā. Sam'dā paisā uḍāi
having-eaten-and-drunl having-wasted was-given All money having-wasted
 dīnā maṅg bhōi ākhādī paḍnī. Maṅg khāwā-lā kahi milawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got
 lāgā-nā. Maṅg tō yēk sebar-nā gayē. Tārī yēk mānus-nī āstrā
began-not Then he one town-in went There one man-of shelter
 khāl rāhyānā Maṅg tō mānus-na tṛā-lā dūlkar chāt-wā-lā jāngal-ma
urder remained Then that man-by him-to wine feed-to forest-in
 chāḍṛē Dūlkar-na jō kōndā khāṛ-nā tō-chā kōndā tō mānus
was-went Swine-by what huzle was-eaten that-very huzle that man
 khāisan lasā-tārī pōt bhārīā; karan gāw-ma kōnī
having-eaten any-fox belly might-have-filled, because town-in any-body
 tṛā-lā khā-tā-lā dēi-nā Maṅg tṛā-nī dēh-ma ujālā paḍnā. Maṅg
him-to eat-to wou'd-not-give. Then his body-in light fell. Then

¹ Compare Trōḍṛā, having taken, to the ear of Hōla gīlā

tyā-nī tyā-nī man-lā sāng'wā ligī, 'ma-nī bābā-nī ghar gayā
 him-by his mind-to to say began, 'my father's at-home
 mān'sas-lā khāi-pū-san ur'tī, an may bhul'vī
 men-to having-eaten-and-drunk there-could-be saved and I of-her
 mara May utha an bābā-nī ghar - jiv an tyā-lī
 am-dying I (will-)arise and father of (to-)house (will-)go and him-to
 sāng'sū, "may Dēw-nī ghar an tu-nī hī ghar pāp kar'nā-sa
 will-say, "by-me God-of (in-)house and your also (in-)house sin made-is
 Yā-nī-kar'tā may tu-nā āndōi nā-sāja, tu nā nōkar-nī sū'khī
 For-this-reason I your son do-not-become, your servant of life
 mā-lā samaj " Asā sāngēna tō uth'nā an tyā-nī bā-nī ghar
 me-to consider " Thus having-said he arose and his father's (to) house
 gayā Tyā-nī bā-nī tyā-lā durin dēkh'nī an tyā-lī
 went His father-by him-to from-a-distance was-seen and him-to
 mayā unī An dhāwat gayā an tyā-nī galī-lā bul'gi
 compassion came And running went and his neck-to having-embraced
 pad'nā, an tyā-nā mukā linā Tō pōryā tyā-nī bā-lī sāng'wā
 fell, and his his was-taken That son his father-to to say
 lāgā, 'bābā, may Dēw-nī ghar pāp kar'nā-sa an tu-nī hī
 began, 'father, (by)-me God-of (in-)house sin made-is and your also
 ghar pāp kar'nā-sa, yā-nī-kar'tā may tu-nā āndōr nī-sīja'
 (in-)house sin made-is, for-this-reason I your son do-not-become'
 Mang tyā-nā bā tyā-nī nōkar-lā sāng'nā, 'chīng'la ucheha
 Then his father his servant-to said, 'good of-high-quality
 pānghar'nā lai yē, an tyā-nī āng-mā ghāl, an tyā-nī hāt-mī
 clothes having-taken come, and his body-on put, and his hand-on
 yēk mundi ghāl, an pāy-mā juta ghāl An khūi-pū-san
 one ring put, and feet-on shoes put And having-eaten-and-drunk
 majā-majā kar sūt Kāran ma-nā indōr marī gavōl, itī
 merriment let-us-make Because my son having died was-gone, now
 jiti whay'nā-sa, tō gamāi gavōl, to atā sūpad'nā-sa
 alive has-become, he having-lost was-gone, he now, found-is
 Yā-par'māna trās-lā mōthā ānand whai gayā
 In-this manner them-to great joy having-become went

Tyā-nī wadil āndōr khēt-mā astōl Tō khēt-mavī-thūn ghar vā'ī-lī
 His elder son field-in was He field-in-front to see
 nigh'nī, an ghar-nī jawal jawal unī an tyā-nā gīna nēch'na ul'nī
 started, and house of near near came and him-by singing dancing
 Mang tyā-nī nōkar-pūhī yēk nōkar-lī bolāw'nī an tyā-nī
 Then him-by servants-from-among one servant-to was-called and him-to
 sōdh'nā, 'hū kāy chāi'nā-sa Mang tō tyā-lī sāng'wā hāt'
 was-asked, 'this what going-on-is?' Then he him-to to see
 2

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj^{*}wānī dīnā-sa, kārān
 'your brother come-is; and your father-by a-feast given-is, because
 tō khuśāli yēisan bhēt^{*}nā ' Hāyī aik^{*}tā barābar tyā-lā
 he safe-and-sound having-come was-met ' This on-hearing just him-to
 rāg unā Mang tō ghar-mā jāy nahā Tawha tyā-nā hā
 anger came Then he house-in went not Thereupon his father
 bāhēr unā an tyā-nī dādbī dhar^{*}wā lāg^{*}nā. Mang tyā-nī bā-lā tō
 out came and his beard to-hold began. Then his father-to he
 sāng^{*}wā lāgā, 'dēkhā, may it^{*}kā dīwas tu-nī sēwā kara, kadhī-bī
 to-say began, 'see, I so-many days your service do, ever-even
 nahā tu-nā sabad wālānd^{*}nā It^{*}kā-asī-san mā-nī sōb^{*}tīs-nī-
 not your word was-transgressed Such-being-the-case my friends of-
 barōbar chain kar^{*}wās-āthī bak^{*}rī-nā hachchā suddhā dīnā-sa
 with merriment to-make-for she-goal-of young-one even given-is
 nahā Tu-nā paisā chain-mā udāī dīnā hāū-ch tu-nā
 not Your money luxury-in having-wasted was-given this-very your
 āndōr-lā tu-na mēj^{*}wānī dīnā-sa ' Mang tyā-lā tō sāng^{*}wā lāgā, 'hētā,
 son-to you-by a-feast given-is ' Then him-to he to-say began, 'son,
 tū akśī mā-pān asas Mā-pān jō asa tā tunhā-j asa Hāū
 thou always me-with art Me-with what is that thine-alone is. This
 tu-nā bhāū marī gayōl, ātā jītā whay^{*}nā-sa; yā-kar^{*}tā
 thy brother having-died had-gone now alive become-is, for-this-reason
 āj āpun ānandī-ānand kar^{*}wā hāy barābar sa '
 to-day we rejoicings should-be-made this proper is '

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāthī.

[No 61]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHILĪ OR BHILODĪ.

(CHALISGAON, DISTRICT KHANDESH.)

Ek mānus-lā dōn pōra as'nala Tvā-mha dhak'li porya
A certain man-to two sons were Them-among the-younger son
 āp'nī bāp-lā sāng'nā, 'bābā, mā-lā dzō wātī mīlhi to
his own father-to said, 'father, me-to what share may-be-obtained that
 wātā dē ' Mang tyā-nha tvās-lā āp'nī mī'kat wātī
share give' Then him-by them-to his-own property having divided
 dīni Mukta diwas whar'nā nāhā tō-tē dhak'tā porya na sarw
was-given Many days became not then-just the-younger son-by all
 jū'gi dzamā karī-san dūr ēk dōs-lā mīngī gavi
property together having-made a-far one country-to having started went
 Tayī tyā-nha randibāji-mā sag'lā paisā udāi dīnā Drawhā
There him-by harlotry-in all money having-wasted was-given When
 tyā-nha sag'lā paisā udāi dīnā tawhā tū kadak kal
him-by all money having-wasted was-given then there a severe famine
 pad'nā, sag'li bāt-nī kal'ji lāg'nī 'lī-eh gāw-mā ēk manus-lā
fell, all matter-of care was-applied That-very village-in one man to
 dzāis'nī bhūt'nā Tē mānus-na tvā-lā dukkar tsir'wī-nī khūt-mā
having-gone he-met That man-by him-to scarce grazing field-in
 dawad'nā Jvā phōtra dukkar khīy tē phōtra tvā-lī mīlat tar
was-sent Which husks scarce ate that husks him-to if-obtained then
 tō ānand-sa khātā Tāsā gūna kōnī manus tyā-lī dī-nī
he gladness-with could-have-eaten Such food any man him to would-not-give
 Drawhā tō sudh-war unā tawhā tō sāng'wī lig'nī, 'ma-nī 'bīs nī
When he senses-on came then he to-say began, 'my father of
 kit'kū tarī pusā dēi san thōw'nī nōkar l'bhāi san pāsā
how-many indeed money having-given Iept scarcats having-eaten money
 ur'tā, an mī upā-i mara Mī uthis, 'tā pā
is-saved, and I of-starvation am-dying I having-arisen father nor
 jīy an tyā-lī sāng'wī, "may Bhag'wīn-nī ghar wa tu nī
go and him-to it-should-be said, "by-me God-of in to be said go
 ghar pāp kar'nī sa, ātā may tu-nā āndōr nāhī Mar-lā tī may
in ho se sin done-is, now I your son arrived Me-to to be said

dūi-san dus^{rā} nōkar sa asā sam^{jīn} mā-lā nōkar thēw.”’
having-given another servant is so having-considered me-to servant keep”’
 An tō uthīs āp^{nī} bābā tyāw wanā Tō dūr astōl tyā-nī
And he having-arisen his-own father near came He far was his
 bā-na tyā-lā dēkh^{na} tyā-lā mōthī mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
 tyā-nī galā-lā bilag^{nā} an mukā līnā Āndōr tyā-lā mhan^{nā},
his neck-to he-stuck-fast and a-kiss was-taken The-son him-to said,
 ‘bābā, may tu-nhī samaksh Bhag^{wān}-nī ghar pāp kar^{nā} sa;
‘father, by-me your in-presence God-of in-house sin done is;
 tunbā āndōr sāng^{wā}-lā may nāhā.’ Pan tyā-nhī bāp-na āp^{nī}
your son to-be-called I am-not.’ But his father-by his-own
 nōkar-lā sāng^{nā} kī, ‘chāng^{lā} pānghurna lī yē, an
servant-to it-was-said that, ‘good clothes having-taken come, and
 tyā-nī āng-war ghālā, bōt-mā mundī ghālā, pāy-mā dzōdā ghālā,
his body-on put, finger-in a-ring put, feet-in shoes put;
 an bhākar kbāū yā, majā karū Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
 pōryā mari gayōl, an tō phirī jītā whay^{nā};
son having-died was-gone, and he again alive has-become;
 tō gamāī gayōl, an mang sāpad^{nā}’ An tē majā
he having lost was-gone, and then was-found’ And they merriment
 kar^{wā} lāg^{na}.
to-do began

Pudba tyā-nā wadil āndōr khēt-mā asnōl. Tō ghar yēwā lāg^{nā}
Further his elder son field-in was. He house to-come began
 tawā tyā-nha gāna an nāch chāl^{nā}lā tē ak^{nā}. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
 ēk nōkar-lā bōlāis, ‘hai kāy chāl^{nā} sa?’ mhanī tyā-lā
one servant-to having-called, ‘this what going-on is?’ saying him-to
 sōdh^{nā} Tō sāng^{wā} lāgā, ‘tu-nā bhāū wanā sa, tō sukh^{nā}
it-was-asked. He to-say began, ‘your brother come is, he in-good-health
 iī-san mil^{nā} mhanī tu-nī bāp-na mēdz^{wānī} kar^{nā} sa’ Mhanī
having-come is-met therefore your father-by a-feast done is.’ Therefore
 tyā-lā mōthā rāg wanā, ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iīs
him-to great anger came; house-in went-not. His father out having-come
 tyā-lā sam^{dzād}-wā lāg^{nā} Tawhā tyā-na ultāi āp^{lā} ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
 sāng^{nā}, ‘arē, may ādz muktā warṣē tu-nī sēwā kar^{nā}, an may kadhi
it-was-said, ‘O, I to-day many years your service did, and I ever
 bī tunhā hukūm mōd^{nā} nāhā; tarī ma-nī dōs-lā khāwā-nī bak^{rī}
even your order broke not; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Dō āndōr-ni nū-da-ni pā.
even was-given not that son-by father-in-law
 dinā tō āndōr wānā nāhā tāwātē tyā-ni nū-dāwānī.
was given that son came to of his affect to
 tyā-lā mhan'nā 'būtā, tu ma-ni dāwāl nū'mī sa, a. jī.
hus-to said, 'son, thou my near allye art; and that
 sa tā tunā-tis sa Hā tu-ni bhāu mārī gayōl, a. jī.
is, that thou-alone is This thy brother has gained money, and he
 jī whay'nā sa, an gamlī gayōl an tō sāpānā, ya-ni hā-ti.
also become is; and having-look is-gone, and is for I, thereof for
 ānand karū hāi āp'nā kīm sa'
rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpura. Specimens have only been received in Pāwri, Māwchi, Dēhawālī, and Kōtālī. The two former dialects have already been dealt with, and specimens of Dēhawālī and Kōtālī will be given below. Wārli and Kāthōdī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows —

Name of District	No. of Specimens
Mathanadi .	2
Nat .	1
Kaval .	1
Total	4

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of a single varying form of Khāndōṣī. Such a conclusion is made probable by the fact that Kōtālī is not very different from Khāndōṣī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

AUTHORITY—

REPORT, LIEUT. COL. C. P. G. S. Satpura Mountains. *Transactions of the Survey of India*, Vol. ix, 1853, pt. 1, pt. 2, pt. 3, pt. 4, pt. 5, pt. 6, pt. 7, pt. 8, pt. 9, pt. 10, pt. 11, pt. 12, pt. 13, pt. 14, pt. 15, pt. 16, pt. 17, pt. 18, pt. 19, pt. 20, pt. 21, pt. 22, pt. 23, pt. 24, pt. 25, pt. 26, pt. 27, pt. 28, pt. 29, pt. 30, pt. 31, pt. 32, pt. 33, pt. 34, pt. 35, pt. 36, pt. 37, pt. 38, pt. 39, pt. 40, pt. 41, pt. 42, pt. 43, pt. 44, pt. 45, pt. 46, pt. 47, pt. 48, pt. 49, pt. 50, pt. 51, pt. 52, pt. 53, pt. 54, pt. 55, pt. 56, pt. 57, pt. 58, pt. 59, pt. 60, pt. 61, pt. 62, pt. 63, pt. 64, pt. 65, pt. 66, pt. 67, pt. 68, pt. 69, pt. 70, pt. 71, pt. 72, pt. 73, pt. 74, pt. 75, pt. 76, pt. 77, pt. 78, pt. 79, pt. 80, pt. 81, pt. 82, pt. 83, pt. 84, pt. 85, pt. 86, pt. 87, pt. 88, pt. 89, pt. 90, pt. 91, pt. 92, pt. 93, pt. 94, pt. 95, pt. 96, pt. 97, pt. 98, pt. 99, pt. 100.

SECRET

The change from the original design to the final design was made in the design of the engine. The engine was changed from the 350 to the 370. The change of the engine was made in the design of the engine. The change of the engine was made in the design of the engine.

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~~The following information was obtained by the reviewing government attorney at the time of the release of the American Communist Party, which was held confidentially by the FBI and was not to be disclosed to the public.~~

[Faint handwritten notes at the bottom of the page]

The United States is a democratic country. The government is run by the people. The people elect representatives to the Congress. The Congress makes laws. The President is the head of the executive branch. The President is elected by the people. The President is the commander of the armed forces. The President is the chief of the diplomacy. The President is the chief of the justice system. The President is the chief of the executive branch. The President is the chief of the diplomacy. The President is the chief of the justice system.

1. The first line of the document is "The first line of the document is the first line of the document."

THE UNITED STATES OF AMERICA
DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D. C. 20535

There is a small lake on the left side of the road. The water is very clear and the surrounding forest is very dense. The road is very narrow and the traffic is very light. The scenery is very beautiful and the air is very fresh.

1. What is the purpose of the document?
 2. What are the main findings of the study?
 3. What are the implications of the findings?
 4. What are the limitations of the study?
 5. What are the conclusions of the study?

The use of the agent is identical with the ordinary case, and the genuine is formed by inserting the final vowel. Thus, *hōtō* is derived by the suffix, *ōtō*, of the series, *ōtō*, of the feminine: *hōtō* of the Genl.

[illegible]

[illegible]
$$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$$

Verbs.—The verb substantive is *āhi* ; past *āthō*, plural *āthā*

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā* ; thus, *jātō-hō*, I go, thou goest, he goes, plural, *jatā* &c. In the singular, however, the old present is in frequent use. Thus, *tholū* or *tholū-kū*, I strike, *thōlō-hō*, thou striketh, *āvō*, if thou come, *thōlē-kē*, he strikes, *pālē* if it falls. The instances show that the old present is used as a conjunctive present, whilst an ordinary present is effected by adding *hū*, second person *hō*, third *he*.

The suffix of the past tense is *yō*, fem *i*, thus, *gyō*, he went, *lāi*, she was put. Other forms are *lhāhalē*, they ate, *ālō-hō*, I have come.

The future tense of *thōkualō*, to strike, is given as follows —

Singular.	1. <i>thōlēhē</i>	Plural	1. <i>thōlūhū</i>
	2. <i>thōlōhō</i>		2. <i>thōlāhū</i>
	3. <i>thōlū</i>		3. <i>thōlū</i>

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHILĪ OR BHILŌDĪ

DEHAWĀLĪ DIALECT

(TALODA TALUKA, DISTRICT KHANDESH)

SPECIMEN I.

Kēdā	ekā	māhā-nē	bēn	pōyarā	āthā	Tiyā-ma	dēkhūū	hānō	
Some	one	man-to	two	sons	were	Them-in-from	by-the-younger		
bāhakū-lē	gōgyō,		'bā,	junagū	jō	wātō	mī-nē	ivū	to
the-father-to	it-was-said,		'father,	of-property	which	share	me-to	will	come
dē'	Hātī	tiyā	tiyā-nē	junagi	wāti	dēdi	Hātī		
give'	Then	by-him	them-to	property	having-divided	was	given	Then	
thōdāhā	dihyō-mē	hānō	pōyarō	bādō	ekhatō	ku	chho		
few	days-in	the-younger	son	all	together	having-made	far		
mulukhō-mē	gyō,	āji	tihī	ādamāpa	khōrochē-ku				
country-in	went,	and	there	riotously	expenditure	having-made	he		
junagi	khōrachī	tākī	Hātī	tiyā	bādī	khōrachī			
property	having-spent	was-thrown	Then	by-him	all	having-spent			
tākīō-pē	tiyā	mulukhō-mē	mōdō	kal	pōdyō	Tihī	hātī	tiyā	
throwing-on	that	country-in	big	famine	fell	Therefore	he-to		
hākadā	pōdī	līgī	Tihā	tō	tiyā	mulukhō-mē	rī	chā	am
went	falling	began	Then	he	that	country-in	being	of	the
jāi	riyō	Tiyā	tā	tiyā-lē	huwārē	chīrām	tiyā	hātī	
going	stayed	By-him	the	him-for	went	to	fell	he	for

mōkalō. Tāhāā huwarē jē ohhōtarē khāhalē, tiyā-kū tiyā
he-was-sent. Then sūcne which husks ate, them-with by-him
 āpōo dēda pōruālī ēhā-kū tiyā jāyō, ājī kēdā tiyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
 kāi āpō nāhā Hātī tō hud-pēē āvinē gōgyō, 'māā
anything was-given not Then he sense-on having-come said, 'my
 bāhakāā kātāā mōjarō-nē rēl-chbēl māndō āhī, ājī āi pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
 mōahū. Āi uthinē āpōo bāhakā-hī jāhē ān tiyā-lē ākhēhē, "ō
die I having-arisen my father-near will-go and him-to will-say, "O
 bāhakā, māyū dēwō-dēkhūū ulatō ān tōo dēkhatā pāp kēayō hō Āmī-
father, by-me God-from against ~ and thy in-sight sin done-is Now-
 dēkhūū tōo pōyarō ākhāyanē āi wājavī nāhā Āpōo ēkā mōjarōho-chē
from thy son to-say I fit not Thy one servants-of
 mānē thōvēē " Hātī tō uthinē āpōo bāhakā-hē giyō. Tāhāā tō
like keep" Then he having-arisen his, father-near went Then he
 chhētē āhī, ātāa-mē tiyāā bāhakō tiyā-lē dēkhi kīwāyō, ājī
far is, so-much-in his father him having-seen ptted, and
 tiyā dōwadi tiyāā gōlā-mē āth-miti kālī, ān tiyāā guu
by-him having-run his neck-on hand-clasping was-put, and his kiss
 lēdō Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhūū ulatō ān
was-taken Then the son him-to said, 'father, God-from against and
 tōo dēkhatā māyū pāp kēayō-hō, ājī āmī-dēkhūū tōo pōyarō ākhāyāā āi
thy in-sight by-me sin done-is, and now-from thy son to-say I
 wājavī nāhā' Pēnē bāhakā āpōo chākarō-lē ākhyō, 'hārō dōgalō
fit not' But by-the-father his servants-to it-was-said, 'good cloth
 lāvinē iyā-lē kālā Hātī āpū mōj kēaji. Kēhē-kī
having-brought this-to put. And by-us feast should-be-made Because
 ō māā pōyarō mōalō āthō, tō phāchō jiwatō viyō, ān tākāalō āthō,
this my son dead was, he again alive became, and lost was,
 tō judyō-hō' Tāhāā tē mōj kēāanē lāgyā
he found-is' Then they merry to-make began

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō Hātī tō kōo-pāhī
That at-time his elder son field-in was Then he house-near
 āvī pugyā-pēē tiyā wājā ān nāchanō unāayō Tāhāā
having-come arriving-on by-him music and dancing was-heard Then
 chākarō-mē-dēkhūū ēkā-lē hādī tiyā puchhyō, 'ī kāy āhī'
servants-in-from one having-called by-him it-was-asked, 'this what is?'
 Tiyā tiyā-lē ākhyō kē, 'tōo pōwōhō ālō-hō, ājī tō tōo bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
 hārō-nērō milyō īhī-kēatā tiyā mōdi pāgate kēayī-hī' Tāhāā tō
safe-and-sound was-met this-for by-him big feast made-is' Then he

rōgāi mājē nē iya Īhī-kēatī tiyī bīhālō lānō āi
getting-angry inside not would-go *Therefore his father out-leave*
 tiyā-lē mānāwāñ, lāgyō Pēñē tiyī bīhākū-lē ubālē cēhō āi,
him to-entreat began *But by-him the-father-to ensure anger* 't
 'dēkhē, āi ātī wōrahē tōō chākari krāhyū, ān tōō ālāhō mā
'see, I so many years thy service do, and thy word 't
 kēdī tōdyō nāhā Tē-bī mīvū ipōō dō-ādīrō-ārī nōy lē ālāhō-āi
ever was-broken not *Still by-me my friends will come to* 't
 tūvū mā-nē kēdī pātadō-bī āpyō nīhī Āi jivī tōō jivī
by-thee me-to even kid-even was-given not *And by-when the* 't
 mālajādī-ārī khāi tūki, tō ō tōō pōvaro ilō talāhō tūvū
harlots-with eating was-thrown *he this thy son came, the* 't *thee*
 iyāā-kēatī mōdī pāngātē kēayī-hī' Tahīi tiyī tiyī-lē ālho,
this-of-for-sale big feast made is *Then by him him-to* 't
 'pōyarā, tū rāt-dihī māā-ārī āhī, āji mīi bīdī jivī tōō
'son, thou night-day me-with art, and mine all property thee
 āhī Pēñē khuchī ān mōi kēruāi ī wāyā āhō, lēhō-āi
is *But merry and feast should-be made this ft was, be* 't
 tōō pōwōhō mōyō āhō, tō phācho jiwato viyō-hō, ān talāhō tō
thy brother dead was, he again alive become-is, and lost 't
 tō judyō-hō'
he found-is '

[No 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ

DEHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ

Ēlā gāwō-mē Gimbā ku māṭi rēhalō Tiyāa thaiyyōō nāwa Jānū
One village-in Gimbō having-aid man lived His wife's name Jānū
 āthō Gimbō gōribā āthō, pēnē jārākē bōgyō āthō Tēbī kēi-bī kāma kērāā
was Gimbō poor was, but a-little dull was Still any-even work to-do
 bōhē, tā tō kāmō purō-kēā-bōgōrē chhōdē-j nē Ēka bōrōhō
he-might-sit then that work full-making-before left-indeed not. One year
 tiyā thēa-māṭi milinē hivālā-mē chōmōṭē chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundari-es
 vēchhālī thōvyō Bīyā-āā kēatā wāhawā-hī nōjārī chhōḍavī
clean were-lept Of-seed for-the-sale Patēl-with wages having-left
 chhōḍavī ēk mōḍō āṇḍālō pōi hāl thōvī rākhi.
having-left one big pot filling rice having-lept was-preserved.

Jēṭhū-pālī chōmōṭē hīngāḍī sāp kīi thōvyō
Jēṭhū-rain-near shrubs having-burnt clean having-made wa.-lept
 Jiyō-wōkhōṭē kālyō mēga wōrahān biyō tiyō-wōkhōṭē thēa-māṭi jāinē
At-which-'the place' cloud to-rain began, at-that-time wife-husband having-gone
 chōmatō-mē hāl phōvī dādī. Tōhē dōṇḍē thēvyē. Kālyō
burnt-field-in rice having-seen was-given Then cucumbers were-seen. Place
 mēga wōrahūṭē-jē bādō ugi tākāyō. Rānō-mē khōḍa dīranē
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
 bādō ugi tākāyō Rān nīlō kōcha dēkhāyē lāgyō.
all having-sprouted was-left Forest green deep to-appear began

Hāl jārākē mōḍī viyī. Tāzā Gimbā chōmatō-mē ēk uchō mālō
Rice a-little big became. Then by-Gimbō field-in one high platform
 kēayō Hātī Jānū-lē ākhvō kē 'āja-dēkhū āi chōmatō-mē mālā-pēē
was-r side then Jānū-to it-was-said that, 'to-day-from' I field-in platform-on
 rēhō ān tihī āi pālani-mē rēhē. Tihī-kēatā tū chōmatō-mē āvēhē-mā.
will-stay and there I come-in shall-fire. That-for thou field-in come-not
 Mē-kēatā hīdō kēi hi āwō, tū bādō mērē-pēē āvī
Me-for protection some taking if-come, then all boundary-on having-come

tihī thōvī-dī hūkālō khōt thōkī-dī tū jāi n
there having-kept-given dry steel having-beaten-given thou acc 3 pres fut
 Hātī āi mērē-pēč īvī lu jūhē Hāl pālā, l nī
Then I boundary-on having-come having-taken shall-go Rice will-ripe then
 wādi mōlahī Tāhāī āi kōō īvīhī Tatī-mē lū l n b g
having-cut shall-thresh Then I house shall-come That steel-in acc 3 pres fut
 pōdē, tō mērē-pēč āvī mōdī ikhī dōjē Hātī āi
may fall, then boundary-on having-come loudly shouting please-give Then I
 jūbāba dēhē' Lhākī ākhī Gimbō chōmatō-mē māli-pēč rī l n g v o
answer shall-give' Thus having-said Gimbō field-in platform-en to-see let-in

Tihī chōmatōō mērē-pēč ēka hūwīrī dēwō thōvō
There of-field boundary-on one belonging to-the-boundary of-rod place
 āthō Tihī rāt-dihī jāi tō chōk-sū lu tū dēwō pūn
was There night-day having-gone that clean having-done that of-god worship
 lu vinavē, pēchhī phurati wōkhōtē dēwō-lē ākhī, 'ō hūwīrī-dēvē, mīvū hūmā-
doing prayed, back turning at-time god-to said, 'O boundary-god, by-thee pot-
 pōī hāl pōyī-lu, tē khāndī-pōī pākuu jōjavē, nē tō rō chhūrī-lu
full rice soen-is, that khāndī-full to-ripen is-proper, not then this Infir-will
 tōō nāka wādēhē' Ēhēki ākhī āthō-mē rī chhūrī tū dēwō muratī
thy nose I-will cut.' Thus having-said hand-in being Infir that of-god of-acc
 nākō-pēč thōvē Lhā-kī rāt-dihī kō
nose-on placed Thus night-day did

Lhā-kī kātā hāl nēdī kādī, tē pākī, hātī
Thus doing rice having-ceeded having-drawn-out, that having-ripened, then
 wādīā-nē wōkhōt rīyī Tāhā rāt-dihī hōs dēwō-hī jū pūj
cutting-for time came Then night-day continuously god-near having-gone worship
 lu wōlatī wōkhōtē dēwō-lē ākhī, 'ō Dēvē, ājī-lōguō tōō rāt-dihī
having-done returning at-time god-to it-was-said, 'O God, to-day till thy night-day
 chākārī lu rīvō-hō, tū hundā-jc hāndī-pōī bīrīō khāndī-pōī pūlāwō
service doing remained-have, then truly pot-full of-seed khāndī-full ripenest,
 tō hārō, nāhā tō tōō nāka wādīā-bōgōra chhōdu nē' Phī-kī ākhī
then well, not then thy nose cutting-without I-shall-leave not' Thus having-said
 tō chōmatō-mē kāmō-nē gīyō
he field-in work-on went.

Dēwā mōn-mē ākhān lāgyō, 'ī mōnavī līī gāndō-mānō āh
The-god mind-in to-say began, 'this man somewhat read
 kē hāndī-pōī bīrīō khāndī-pōī hāl pākā-nē hūdē-hī Ājī mānō el lā
that pot-full of-seed khāndī-full rice ripen-to say And me to threaten
 dēkhāvē-hī kī, "hāndī-pōī bīrīō khāndī-pōī pūlu tū hārō ahī, tē
shows that, "pot-full of-seed khāndī-full will-ripen, then well it, it
 tū tōō muratāā nāka wādēhē" Lhā-kī ākhī nākō-pēč chhūrī lū
then thy of-acc nose shall-cut' Thus having-said person wife pot-ful

thōvī kira pādī tāki-hi. Pālanī-mē ru mās chākari kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
 tihī-kēatā āi kāi kēatō nāhā. Pēnē ēka wōkhōtē iā-lē biwaulō jōjavē
that-for I anything doing not But one at-time this-to to-frighten is-proper.
 Tāhāā chōṭaki tāki.
Then bad-habit will-leave'

Ēhā-ku ākhī iāti mōja-mē rāt giyī. Tāhāā dēwō āchhālā
Thus having-said at-night middle-in night went Then the-god of-bear
 vēh lu, chōmatō-mē Gimbō mālā-pēē hutlō āthō, tihī jāi mōdā
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
 bēbāyā-nē lāgyō Tāhāā Gimbō ākhā-nē lāgyō kē, 'āi āchhālō-gāchhālō nē jāi
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know
 Tū tā dēwa āhi, mā-nē biwāwā ālō-hō, pēnē āi nē biyū Āglō
Thou then god art, me to-frighten come-art, but I not fear Formerly
 tā hāndī-pōu khāndī māgatlō, āmī tā bēn khāndī lēhē
indeed of-pot-full a-lhāndī asking-was, now indeed two lhāndī I-shall-take'

Dēwē kukadō wāhē, tihī-lāguū bēbāyō Hātī jātō riyō Bihiri
The-god cock crows then-till growled Then going remained Second
 dihi mōja-mē rāti-lē dēwō pāchhō wāgō vēh lu mālā-āhī āvi āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
 dēā-nē lāgyō Tāhāā Gimbō ākhā-nē lāgyō, 'tū wāgō vēh lu ālō-hō,
give-to began Then Gimbō say-to began, 'thou of-tiger form taking come-art
 tō tā māyū jāyō-hō Āi tōō-ki nē biyū. Tū tā dēwa āhi.
that indeed by-me known-is I thee-by not fear Thou indeed god art
 Hāndī-pōu kāla bēn khāndyā ākhalā, āmī tā chāra khāndyā lēhē,
Of-pot-full yesterday two lhāndī were-asked, now indeed four lhāndī I-shall-take,
 tāhā-jē chhōdēhē' Dēwa pāchhō kukadō wāhē tāhī-lōgōō ru pāchhō
then-only I-shall-release' The-god again cock crows then-till remaining back
 jātō riyō
going stayed

Dēwō-lē vichāra ālō kē, 'āi biwāwā jātō-hō, pēnē tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
 bitā biwanyā khāndyā ākhatō jātō-hō Āji biwāwāhē, tā nāhi
being-afraid double lhāndis asking going-is And I-shall-frighten, then running
 nē jātā, āji wādatō jāu' Ēhē jāi tāwakōchē riyō Tēhē tō
not going, and increasing will-go' Thus knowing silent remained Then that
 chōmōtē pāki giyō Tāhāā wādi tō hālē mōlā-nē lāgyō
field having-ripened went Then having-cut that rice thresh-to he-began

Ēka dihi rājā Pānathā sawārī tēhē-dēkhuū jāhāli. Tāhāā hīwāryō
One day king of-Pānathā procession there-from became Then boundary
 dēwē tiyā-hī jāi jāri-nē ātha jōdi rājā Pānathā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānathā god-to

ākḥā lagvō kṛ, 'mīñ thānakō-pāhī cki mōnāvī chōmō. *to say began that, 'my abode-near one by-man field done*
 ēka āndalō-pōi hāl pōyī-hī Tī hāl rīkhī-nē tō mōnāvī chōmāto nī
one pot-full rice soon is That rice watching-for that man field in place
 hāndī tīhī-pēñ rētō-hō Dihu-rīt pīlānī mē rī *having-bound there-on staying-is Day-night ear-in remaining*
 mā-nē pūjchē, ājī pūjī kṛ jīti wōkhōtē ākhēhō kṛ, "hū hī
me to worships, and worship having-done going at-time says that, "I shall
 pōyō-hō, tīhī khāndī pōi pīkī, tō hīrō, nāhā tō *soon-is of-there khāndī-full will-ripen then well, not then the*
 wādchē " Dhā-kī ākhī chhuri mī muratī nīkō pī thōvch *I-shall-cut " Thus having-said I wife my of-usage nose-on put*
 ēka bēn wōkhōtē biwāvō, pūñ tō tī nē hūmāno wādchē
one two times was-frightened, but he indeed not bewildered increasing
 jātō-hō '
going-is'

Rājā Pānathā dēwō ākhvō, 'chadō pīlānī-wīlō īpī *King by-Pānathō god was-said, 'such-great ear-keeper and lord-worship*
 mālūū āhī, tī tīvā-lē īpūālō jōyāc' Dhī-kī ākhī bēn dē, *man is, then him-to to-give is-proper' Thus having-said lot got,*
 Gimbō hāl mōlātō-hō, tīhī gīyā. *Gimbō rice threshing-was, there went*

Rājā Pānathā-lō dēkhī Gimbō dōwadi jū pīgē pōlō *King Pānathō having-seen Gimbō having-run having-gone feet fell*
 Hātīī khōlā-mē dēwa āvī bothī. Pēlīī rījī Pānathā *Then threshing-floor-in the-gods having-come sat. First long of-Pānathō*
 pūjā kēyī, hātīī hīwāyīī pūjī kēyī, in hīthē jōh *worship was-done, then of-boundary-god worship was-done, and hand* joining*
 ubō riyō Rājā Pānathā ākhvō, 'tā-lē jōh, bōrikā *standing remained King by-Pānathō it-was-said, 'thee-to honour, prosperity*
 āpī, tōō wādīvōlō wādī. Dhē-kī ākhī dēvō jīti rīvā *is-given, thy progeny will-grow' Thus having-said the gods going remained*

Gimbō hāl mōlī udavī tē chāra khīndī mīnā *Gimbō rice having-threshed having-innoiced those four thin he came-out.*
 Hātīī hīwāyāā thānakōi pīchhī pūjī kṛ, hātīī hāl in *Then of-boundary-god of-abode again worship having-done, then rice a d*
 bādō bīdārō hī kōō jāi riyī-nē līgō *all moveables having-taken house having-gone live-to he-began*

Tī dīhī-dēkhūū khētawādī, ōn, pōrō-tōlō wādō pīrī *That day from estate, grain, piece-in-as increased rice, children*
 chāwarē riyē, ān khuchī-kṛ rīvā-nē līgō *etcetera became, and joy-with live-to he-began*

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs¹ and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshth, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god². He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāndī³ of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāndī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāndī rice out of a pot of seed. And he threatens me and says, "if there comes a khāndī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

¹ *Chōmūfē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the leppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

² A stone idol of a god is generally placed on the border of a field.

³ A khāndī is equal to twenty maunds.

do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāndi out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāndis out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānathō¹ passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāndi out of it, well and good. If not, I shall out thy nose.' And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānathō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānathō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānathō, and then the boundary god, and remained standing folding his hands. King Pānathō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāndis came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

¹ Pānathō is the king of the minor deities. He resides in the waters and is identified with Varana.

KOTĀLĪ.

This is the dialect of the Kōtals, a wild Bhil tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōtālī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kōtālī differs from Khāndēśī.

Ya is substituted for *ē* in *yal*, one.

The cerebral *l* is sometimes replaced by *l̥*, thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī nauk'ri ma-na lai'nō*, thy service (fem) me-by was-done (masc).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-māin*, from among the sons, *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*, thus, *Talōdyā-thīn*, from Taloda, *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*, thus, *mānus-nī ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tī pōryā*, that son, in the nominative, but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me, *tu-na*, by thee, *āmu*, we, *tuṃu*, you, *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *as'nōl*, plural *as'nalā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār'jē*, we strike, *jāut*, we go. Forms such as *mī mara*, I die, *mī jāy*, I go, *tō jāy*, he goes, but *tū jāś*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēndh'rū dīnās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāthī. *Dīnās* might, however, also be a wrong transliteration instead of *dīnā sa*.

In the future we may note the form *tū mār'sīs*, thou wilt strike. In other respects Kōtālī seems to agree with Khāndēśī.

[No 64.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHILI OR BHILŌDI

KŪTALĪ DIALECT

(YAWAL, DISTRICT KHANNAH)

SPECIMEN I.

Kōn'tc yak mānus-lā dōn pōr as'nala Tyā dōnī pōris-mān
Certain one man-to two sons were Those two sons-among-fro
 dhāk'lā pōryā tyā-nī bā-lā sāng'nā, 'bābī, māl-nā mā-nī hīn
the-younger son him-of father-to said, 'father, property-of my share
 mā-lā dē' Mang tyā-na ti māl tyā-lā wātī dinī Mang
me-to give' Then him-by that property him to having-divided was-given The
 thōdē diwas sarwā paisā jamā karī tō dhāk'lī pōryā dur
a-few days all money together having-made that younger son a-for
 mulukh-mā mglī gayā. Tī mulukh-mā tyā-na tyī paṣī kharāb
country-into having-started went That country-in him-by that money waste
 kar'nā Tyā-nā sarwā paisā kharāb hōinā, mang ming'tin mōthī lī
was-made Him-of all money waste became, then afterwards a-great famine
 pad'nā, an tō nangū hōī gayā. Mang tahin ninghī-san val
fell, and he naked having-become went Then there-from having-started one
 mānus-nī ghar jāī tai naukar rahinī Tō dhanī-nī
man-of (to)-house having-gone there servant remained. That rich-man by
 tvā-lā dukar chārā-lā dhād'nā Dukar jō bhusā khāū lig'nol tō
him-to some graze-to was-sent The-some what husks to-eat began that
 bhusā tō khāū lāg'nā, an bhārī kashī-san pōt bhārī lig'nī An
husks he to-eat began, and great difficulty-with belly to-fill began And
 kōnī tvā-lā bhīk dē-nā Mang tō sudh-mī vī cūg'nī,
anyone him-to alms would-not-give. Then he senses-in having-come said,
 'mā-nā bīp-nī naukar pōt-bhārī bhākar khāt, an mī bhukā mara
'my father-of servants belly-full bread are-eating, and I of-hunger am dying
 May uth'sū mā-nī bā tvāwa jīsū an tvī-lī sāng'sū, "bābī
I shall-arise my father near will-go and him-to will-see, "father,
 may dūw-pān an tū-pan pīp kar'nī sa May tu-nā pōryā s'g'g'nī
(by)-me God-with and thee-with sin done is I thy son be call-to
 mā-lā lāj wāta, tu-nī naukar-paukī mī jyasā naukar-ch sa
me-to shame appears, thy servants-from-among I as a-servant-really am
 Tō mang uth'nā an tvā-nī bā tvāwa gayā Tō dūr as'nol tū tū
He then arose and him-of father near went He a-for was then by

bā-na tyā-lā dēkh^ana, mang tyā-lā mayā yēi-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards
 dhāi gayā, mang tyā-lā bil^agi-san tyā-nā mukā luā. Mang
having-run went; then him-to having-embraced him-of kiss was-taken Then
 tī pōryā tyā-nī bā-lā sāng^anā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and
 tū-phan pāp kar^anā, an mī tu-nā pōryā sāng^awā-nā rabīnā nāhā.
thee-towards sin was-done, and I thy son be-called-to remained not'
 Mang tyā-nī bā-na naukar-lā sāng^anā, 'chāng^ala pānghar^ana lai
Then him-of father-by servant-to it-was-said, 'good cloth having-brought
 yē, 'tē tyā-nī āng-mā ghālī dīnā, hāt-mā mundi ghāl^anā,
come; 'that him-of body-on having-put was-given, hand-on a-ring was-put,
 pāy-mā jūtā ghāl^anā Mang mōthiyā khusi-sa bhākar khāwā-lā gayā
feet-on shoe was-put Then great joy-with bread to-eat he-went
 'Hai mā-nā pōryā jyasā marī gayōl, jūtā hōy^anā, agar
'This my son as-if having-died was-gone, alive has-become, or-say
 gamāi gayōl, ātā sāpad^ana' Asā sam^ajīn bahu ānand kar^anat
having-lost was-gone, now was-found' So considering great rejoicing they-did
 Ātā tyā-nā mōthā bhāū khēt-mā gayōl sat Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had He back house-to came, and
 tyā-lā wājā-gājā aiku yēū lāg^anā. Tyā-na āp^ali naukar-lā
him-to playing-singing to-hear to-come began Him-by his-own servant-to
 hāk mārīn sāngu lāg^anā, 'hai kāy sa? ' Mang tō
a-call having-struck to-say (he-)began, 'this what is? ' Then that
 naukar sāng^anā, 'tu-nā bhāū unā sa Tō sukhī-kār unā
servant said, 'thy brother come is He in-good-health come
 sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Mang tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is' Then him-to
 bhārī rāg unā, an tī ghar-mā tō kāi jāi nāhā
much anger came, and that house-in he in-any-way would-go not
 Tawā tyā-nā bā bāhēr yēi-san tyā-lā sam^ajādū lāg^anā
Then him-of father out having-come him-to to-persuade began.
 Mang tyā-nī bā-lā tyā-na sāng^ana, 'dēkh, bābā, it^akā
Then him-of father-to him-by it-was-said, 'see, father, so-many
 dīn tu-nī nauk^arī ma-na kar^anā, an tu-nā sabd
days thy service me-by is-made, and thee-of word
 kāi-oh tōd^anā nāhā, an tu-na ma-nī sōb^atī baiābar
any-even broken is-not, and thee-by me-of friends with
 khāwā-na wāsta yak bī mēndh^arū dīnās nāhā. An jā-nā
eating for one even had given is-not And whom-by
 sarwā paisā gamādi dīnā tō tu-nā pōryā unā tyā-bārābar
all money having-wasted was-given that thy son came immediately

tyā-lā tū mēj'wānī dēwā-lā karis'" Taw wā-wā b h
him-to thou a-foast to-give art-malim'" Then has-of father
 sāng'nā, 'pōrvā, tū mī-phan as'nōl an hai mīl'atā sa
said, 'son, thou me-with art-living and this property is
 hai tu-nā sa Hai bhkhat-lī tu-nā bhīū mārī gavōl,
this thine is This occasion on thy brother has-died was-come,
 tō jītā hōmā, an gamāī gavōl, vī mīl'atā,
he alive has-become, and having-lost was-gone, having-come well-found,
 tyā-nī wāsta āpūn ānand kar'na hai barobar sa'
that-of for we rejoicing to-do this proper is'

[No 55]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

KŌTALĪ DIALECT

(YAWAL, DISTRICT KHANDESH)

SPECIMEN II.

A STORY.

Yak musal'mān śipāi Talōdyā-thin Nandur'bār-lā
A-certain Musliman sepoy Taloda (village)-from Nandurbar (village)-to
 chāl'nā Tawā wāt-mā chyal'tā chyal'tā din budī gayā Tawā dōn
set-out Then the-way-on walking walking the-sun having-set went Then two
 chōr tyā-na pudha ubhā sa tyā-na dēkh'nāt Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen Those thieves-by him-to
 tī jāgā-war dharī pād'nāt an khūp mār'nāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten, his
 phad'ka sam'da his'kāi lnāt Yak chōr-na tar'wār kādh'nāt,
clothes all having-snatched were-taken One thief-by a-sword was-drawn,
 an yak-na surī dākhādī, an tyā-lā sāng'nāt, 'dēkh, śipāi, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
 pudhē nāch Nābā-tar tu-lā hamu mārī tāk'sū' Dhāk-nī
in-front dance If-not-then thee-to we having-killed shall-throw' Terror-of
 mārā tō śipāi nēchū lāg'nā Akharī-śēwat tō pāyā paḍī
on-account that sepoy to-dance began At-last he on-the-feet having-fallen
 āp'lī sut'kā karī-san parat Talōdyā-lā gayā Talōdyā-nā phōj'dār-lā
his-own release having-made back Taloda-to went Taloda-of police-officer-to
 hai mālum paḍī, tyā chōras-lā tyā-na pakad'nāt; an khat'lā bharī
this known became, those thieves-to him-by it-was-caught; and case having-entered
 mājistrēt-nī kadē dhād'nā; tai in'sāph karī tyā chōras-lā sau
magistrate-of towards was-sent, then trial having-made those thieves-to six
 sau mahinyā-nī sajā dīnā
six months-of punishment was-given

FREE TRANSLATION OF THE FOREGOING

A Musliman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, and showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If : : we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khândēśī. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind

The Bhilī of Nīmar is now almost a Marāthī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhīlī and the broken Marāthī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāthī, *e g*, in using the Marāthī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhīlī.

The Bhīlī dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp 138 and ff.) Some of the Bhīls of Basim, however, speak a form of Gōndī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz*, Bāorī, Habūrā, Pār *dhī and Sīyālgūrī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhīlī of Mahīkantha and neighbourhood.

The dialect of the Bhīls of Nīmar is a mixed form of speech. The base is some dialect related to the western forms of Bhīlī. Compare forms such as *khēt-bhitar*, in the fields, *chalyōl*, gone; *karīna*, having done. It has, however, been so largely mixed with the Marāthī spoken in the Central Provinces that it might with equal justice be regarded as a Marāthī dialect. Compare forms such as *ād*myā-la*, to a man, *wātā*, a share, *gēlā*, he went, *hōlā*, he became; *kahīn*, I will tell, etc

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

(DISTRICT NĪMAR)

Kōnyā	ād*myā-la	dōn	sōy*ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	man-to	two	sons	were	Them-among	the-younger	father-to	
kahīlā,	'arē	bā,	paīsā-takā-madhī	jō-kai	mājhā	wātā	hōy	tē
said,	'O	father,	property-in	whatever	my	share	may-be	that
māl	daī	dē.'	Tawā	tyā-na	tyāl	ap*ni	jamā-puñjī	hōti
to-me	having-given	give.'	Then	him-by	him-to	his	property	was
tī	wātī	dēlī.	Thōda	din	hōla	kī	nānhā	sōy*rā
that	having-divided	was-given	Few	days	became	that	younger	son
sab-kai	yēkhattā	karīna	dus*rā	mul'khāt	chalyōl	gēlā,	aru	
all-whatever	together	having-made	another	in-country	gone	went,	and	
tada	luch*panā-bhitar	din-bhitar	ap*ni	jamā-puñjī	gamāi	dēlī		
there	riotousness-in	days-in	his	property	having-spent	was-given		

Jab tyō sab-kāi udāi chuk'lā tab tyā mul'khat 11 ab
When he all having-squandered ceased then that un-country he
 kāl pad'lā, aru tyō garīb huī gū. Aru tvō 11 aru
famine fell, and he poor having-become went And he latter-people
 tyā mul'khā-chyā kōnyā bhalā ād'mī-pās rah'lā 11 na tvā q'ā
that country-of some rich man-with lived Him-by to him his
 khēt-bhitar duk'rā chavāwāl mōkallā Aru tvō tvā chhū'ta 11 duk'rā
field-in stove to-feed was-sent And he those huts to-which were
 khāūt hōta tvā-chā p't bhar'wa-chyā dhy'in hōtā, aru tyāl 11
eating were his belly filling-of desire was, and to-him anything
 kōnī nahī dvāt hōtā
anyone not giving was

Gujarātī Bhili We may note the following (which are only a few out of many) characteristics of the dialect

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven, *cih*, for *ci*, twenty, *khēkh* for *khēs* or *kēs*, hair, *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb'itō*, he was heard, *hāpāi*, for *sipāhī*, a peon, *lārī*, the Government. Before *i* or *e*, the *s* is sometimes preserved, as in *man'ei*, a woman, etc., but *khō*, for *ei*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am, *passē* for *pechhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *rilli* or *rihi*, for *rihi*, a ring. There is no cerebral *l*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man, oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold, *puchhō*, it was asked, *kihō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupānā*, rupees, *lug'rā*, robes, *khākh'rā*, shoes.

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *na*). That of the dative is *nū*, *nē*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them, *chār'ān*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thē nanōrē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū*, I, *mē*, by me, *mannē*, to me, *mhārō* or *mārō*, my, *hamē*, we, by us, *hamārō*, our.

2nd person, *taū* or *tū*, thou, *tē* or *tēn*, by thee, *tāh'rō* or *tārō*, thy, *tamē*, *tammē* or *tamhē*, you, by you, *tauhē*, you (accusative plural), *tamāh'rō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he, *inhō*, *th'nō*, his, *Tiō*, *tīōh*, or *tyōh*, he, that, *tinnō*, *tinō*, his, *tinnē*, *tinhē*, *tinc*, to him, by him, in that, *tē*, by him, *tihā*, that (oblique adjective), *tē*, *tehē*, they, by them, *tēhō*, *tihō* (oblique plural), *tēhōnō*, *tihōnō*, their, *tihōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that, oblique *pēllō*, agent *pēllē*.

Hīō, *hīōh*, or *hyōh* is 'this', oblique singular *hyā* or *hā*.

Other forms are *jō*, who, *jīnō*, of whom, *lann*, who? *līnō*, whose? *lann lann thē*, from near whom? *khō*, what? *linc*, by anyone, *lithē waqtē*, at any time, *lathē*, anything.

Verbs are conjugated just as in Gujarātī Bhili. The verb substantive is *ē* (for *chhō*), I am, *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *chō tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-ē*, I am beating. The conjunctive participle ends in *n*, as in *chhōn*, having sold, or, more usually, the *n* is dropped as in *lārī*, having done. The past participle ends in *ō*, as in *chhō*, struck. Irregular are *kihō*, said, *diddō*, given, *liddō*, taken.

The negative verb has *lō*, at all, prefixed as in Rājasthānī. Thus, *lō-uttō*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *lī*) is very common. Thus, *khārā-s*, all, *ladē-khē* ever.

[No 57.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILL.

BĀOPĪ DIALECT.

(DISTRICT LAHORE.)

Ēk janā-nai bai dīk'rā uttā Tihō-māi-thē nanōrē dīk'rē
One man-to two sons were By-them-in-from by-the-younger by-the-son
 āgā-nai kēh'wā lagiō, 'ō āgā, jō ap'rō (or ap'nō) walēwō
th-father-to to-say it-was-begun 'O father, what your-own property
 hī-rō tihā-māi-thō mannē bhāg'lō dai-dē' Tīnē tihōn
having-become-remained that-in-from to-me share give-away.' By-him to-them
 walēwō wandī diddō (o, dīhdō) Ghanā dan kō-thāi-nahī tē
property having-divided was-given Many days at-all-were-not then
 nanōrē dīk'rē khārō walēwō bhēlō karī-hddō, tē vērē
by-the-younger by-the-son all property together was-collected, and in-a-distant
 dēkhē parō-giō, tē ap'rō walēwō udhālā-māi gamārī-nakhīō.
in-a-countru went-away, and his-own property wickedness-in was-wasted
 Jīnē vērē tīnē walēwō khārō gamārī-nakhīō, tīnē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country
 barī kahārī war'li-gaī. Tinnē lōr thāi-gaī. Tīō giō tihā mulak-nai
a-great famine happened. To-him need became He went that country-in-of
 khair-māi ēk ād'mī-nē mahō Tīnē ād'mīē khūr āp'nā khētrā-māi
city-in a man-to was-joined By-that by-man swine his-own fields-in
 chār-wān tihē mōl'hō Tinnō jī thāi-pariō tiārē khūr
to-graze as-for-him he-was-sent His mind became at-that-time swine
 khātā-tā, tiārē tihā vī tīnē ōj'rō chhandēhō lāhin bhārī-hō
eating-were, at-that-time there also by-him belly huss with was-filled
 Kīnē ād'mīē kāīs kō-diddō-nahī. Jār tinnē hōsh āvī, tinnē
By-any bi-man anything at-all-was-given-not When to-him sense came, by-him
 kihō, 'mārā āgā-nai ghanā naukar tēvī-māi-thō ruḥ'lō
it-was-said, 'my father-to many servants that-in-from bread
 lhāē, tihē-thō ruḥ'lō bachī-rahē; tō-bhī hū bhūliō marō
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.
 Hū utthīs, tiār mārā āgā-kannē jāīs, tiār tinnē hū kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,
 "tārē āgal, āgā, hū gunāhī thāi-giō, Par'mēkhar-nā vī gunāhī
"in-thy front, father, I sinner become, God-to also sinner
 thāi-giō; tārō dīk'rō rak'h-wā-nō lāik-nā kōi-nahī Tau maurē
become; thy son leaping-of fitness-for at-all-I-am-not Thou me

dihārō rākh-hī-lē''' Tīō utthiō, igū-kānnē giō Gharhōs vī-lē uīō,
servant keep-veryly''' He arose, father-ward went Very distant he - ,
 tiār āgō jōi-liddō, tīr tinnē dil-māi dāvi vī Tē
him by-the-father he-was-seen, then to-him heart-in compassion came Th.
 natthiō, tiār tinnē galē pariō, tīr tinnē būcl'rī liddo Dik'rō
he-ran, and on-his on-neck fell, and to-him loss was-taken By-the-father
 tinnē kihō, 'tūi nazar-māi, āgī hū sunīhi thū-giō, Par'melhar-
to-him it-was-said, 'thy sight-in, father, I sinner became, Go-to
 gunāhi thāi-giō Tārō dik'rō rakh'wī-nō lūk-nī lōi nahī'
sinner became Thy son keeping-of fitness-for at all I-rose -'
 Āgī āp'nā nauk'rō kihō, 'khīū lūg'rī lhadhu-awo,
By-the-father his-own to-servants it-was-said, 'excellent robes bring-on',
 tiāi tinnē lūg'rā ghatti-diō, tinnī ang'li vitti ghatti-diō,
and to-him robes put-on, on-his on-the-finger a ring put-on,
 tinnē gōdē khākh'rā ghatti-diō Āwō, khīrās bhūli lūhō,
on-his on-the-foot shoes put-on Come, all together let-us eat,
 khushī thāō, innē wāklit mārō dik'rō marī-giō tō wāh
happy let-us-become, of-this for my son dead-gone was again
 jiw'tō thāi-giō, tiō gamāi-giō-tō, passē ladhū-giō' lē rap thūwā
living became, he lost-gone-was, afterwards was-not' They merry to-become
 lagīā
 began

Tinnō wadōrō dik'rō khētrā-māi uttō Jar ghar-nai lannē
His elder son the-fields-in was When the-house-in-of near
 āvō, tinnē wāpā nai nīch hīb'ho tīr āp'nī
he-came, by-him music and dancing was-heard Then he-came
 nauk'rō-māi-thō ēk-nai tērō, tīr tinnē puchhō, 'tūi thāi
servants-in-from one-as-for he-was-called, then by-him it-was-asked 'thou what
 thāō?' Tinnē tinnē kihō, 'tārō bhāō āvō, tīr
is?' By-him to-him it-was-said, 'thy brother came, by-thy by father
 rukh'lā diddā tiārē dik'rō rūm-bijī āvī-māi thō' Tīō
loaves were-given, because the-son safe-(and-)sound arrived' He
 gukhē thāō, ghar-māi kō giō-nī Tinnē wāh'ti giō
in-anger became, the-house-in at-all went-not Of-this for the-father
 bīhar nikaliō, tihā igal āvī, munnat kidhī Tinnē
outside came-out, in-his front came, request was-made By-him
 igēhū jwāb kidhō, 'akh'lī wār'lī tīr dīrī
to-the-father answer was-made, 'so-many in years was I-rose -'
 rihō, kadēhī kihī wāqit tīrō hūl'māi lōm mārābī,
I-remained, ever at-all at-time thy order at-all-was-remembered -'
 tēn munnat urmō kō-diddō-nī, jū hū āp'nī lūhō
by-the to-me bid at-all-was-given-not, so-that I my-own friend

khushī thāũ Jār tārō hyōh dik'rō āviō, jīnē dīk'rē tārā
happy may-become When thy this son came, by-what by-son thy
 rupaiā kharch kidhā kāj'rā ūpar, tinnē wākhē rūkh'lō
rupees expended were-made harlots upon, of-him for bread (i.e., a feast)
 diddō' Tinnē tinē kihō, 'dīk'rā, tū mārē khādō-kh
was-given' By-him to-him it-was-said, 'son, thou to-me always-even
 bhēlō rihō, jō mārō sai, tiō kharō-s tārō sai. Hyōh gall
near remainest; what mine is, that all-ven thin? is This thing
 hamō-nai chāh'ti-ti khushī thāē, khushī karēt, tiār tārō
us-to proper-was happy to-become, happiness to-make, because thy
 bhāi hyōh marī-giō-tō, walī jīw'tō thāi-giō, tiō gumāi-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
 passē lādhī-pariō'
afterwards was-found'

[No 58.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI

BĀORI DIALECT

(DISTRICT LAHORE)

Tihā jhārīñ-nā tallē ōk janīwar uttō
Those bushes-in-of in-below an animal was

Hyā zilā-māi khūā kō-tō-nī
This district-in canal at-all-was-not

Buddhī rād khāch bōli-rī
An-old woman truth told-had

Hñ ap'nō rūkh'lō khātī-tī
I my-own bread eating-was

Mārī dik'rī bārō war'khō-nī thāi-gai
My daughter twelve years-of became

Mī tīnī gall hñb'lī
By-me his word was-heard

Mārā bai dhandā sai
Of-me two brothers are

Kāl hñ Chūnīñ giō-tō, tihñ Tāhsildār-nā jhalli-luddo
Yesterday I to-Chuman gone-had, there the-Tahsildar-by (I)-was seized

Bai man dāw'rā hñ vēch'wā giō-tō Vēchīn passī aw'tī,
Two maunds gram I to-sell gone-had Having-sold back in-courtyard,

gharē hāpāi hamō tak'rī-gio Tihñ kah'wā lagiō, 'tāhsildār
at-the-house a-peon us met There to-say he-began, 'be-the-Tahsildar

tauhñ yād kīdō' Tihñ gōdī passī murī-āia Rūh'lō
to-you remembrance was-made' On-that on-foot back (acc-)turned Bread

vī khāwā kō-giō-nī Chūnīñ pāi-nikālō Tār Tāhsildār
even to-eat at-all(-I)-went-not At-Chuman (I-)arrived Then the-Tahsildar

khamā thāi Tār Tāhsildār kah'wā lagiō, 'tammñ Bāw'nī
before we-became. Then the-Tahsildār to-say began, 'you the-Bawarī

gōrēn bōli lisō?' 'Hamārī bōli hammñ bōli hñ
like to speak will-be-able? 'Our language we to speak we will be-able'

'Tārō khabad tammñ gñi lisō?' Hammñ passī hñ
'Then song you to-sing will-be able?' To-us afterwards it was said,

'Harkār-nau hukam āiō. Tammñ kīhō hñ
'Government-of order came You speak you will be-able'

Tiārē-kai āj ʒvanrē hundō, bhai, jāiē Tammē jāsiō
Preparation-having-made to-day to-morrow going, brother, go You will-go
tiārē Harkār khābē warō amān dēsē'
then The-Government Sāhib great peace will-give'

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush

There is no canal in the district

An old woman was telling the truth.

I took my dinner

My daughter is 12 years old

I heard his words

There are two brothers of mine

Yesterday I went to Chunian, where the Tahsildār seized me. I had gone to sell two maunds of grain, and on my way back, the *tahṣīl* peon met me at my house, and told me to attend the *tahṣīl* as the Tahsildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Tahsildār, he asked me, 'do you know the Bāori dialect?' I replied, 'yes, I will speak my own language.' The Tahsildār told me 'will you sing a song in your own language?' I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.¹ Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father, *hottō*, he was; *minn-hē*, to me, *lhettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *a* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me, *tinn-hō* for *tihō*, to them; *maī*, I, by me; *ho'tō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

¹ See Vol. II, Part I.

[No 59.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌDI

BĀORĪ DIALLECT

(DISTRICT MIZAPUR, AGAR)

Ek ād'mī-nē bāi dik'rā hottā Tihū-mē-thā nanhē dik'ro babban
One man-to two sons were Them-in-of by-the-younger by-son the father to
 kahyō kē, 'ai bābbā, māl-nō hīkhō jō manhē pōh'che manhē
it-was-said that, 'O father, property-of share which to-me may-come to me
 dēi dē' Tō tīnē māl vēchī dadho Aur thora
having-given give' Then by-him property having-divided was-given And for
 danō bād nanhē dik'ic khab kuchh jamā karin ek vegla
days after by-the-younger by-son all whatever together having-made one far
 dēkh-mē gayō Tō tihā ap'nō māl bad-chūli-mē urivō Tō
country-in went Then there his property bad-conduct-in was spent Then
 khārū kharach karī chukō, tihā mulak-mē mottō kāl parō, aur oh
all spent having-made he-ceased, that country-in a-great famine fell, and I
 garīb thāwā lāgyō Tō tēha dēkh-no ek khūhukār-nē
destitute to-become began Then that country-of one gentleman-to having go
 lāgō Tīnē āp'nā khetar'dā-mē khur chugawan mok'ho Aur tinnh
joined By-him his-own field-in sowing to-feed was sent And to him
 ohāb'nā hutti, 'tē chhāl'kār jō khur khuttā marō pot bhārū'
wish was, 'those husks which sowing are-eating my belly I-may fill'
 Tō kōnak tinnhē nahē dettō thō Tō khoddī-mē isin lēhō,
That anyone to-him not giving was Then senses-on having-come it-was said
 'marā bābbā-nē kēt'nūvak mihintivō-nē tuk sē, aur māi bhukvō narū-ō
 'my father-of how-many servants-to bread is, and I hungry do am
 Māi uthm bābbā-kan jūi aur tinnhē bahus hō 'ai
 I having arisen father-need may-go and to-him I-will-say that, 'O
 bābbā, māi akh'mān-nū aur tara hajūr-nū pap karivū Aur māi vāh
 father, by-me heaven-of and thy presence-of sin was-done And I the
 lāyak nahē kī barī tarō dik'ro kab'wāū Manhē tū mubhuvō
 worthu not that again thy son I-may-be-called. Me the presence of
 ēh-nī barabhar karī dēh'' Tō uthm ap'nā lēhō jūi
 one of like having-made give'' Then having arisen he to father
 chahvō Aur oh abbat vāg'k hutto to tinnhē dōlhan tinnhē lēhō
 he went And he still far was then he having sent he father
 tarakh ivō, aur nisin tinnhē ek lāgyō aur chō jūi vāh
 compassion came, and having seen his or-der it-fell and I

Dik'rē tinnhē kahyō kē, 'ai bābbā, maī akh'mān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
 hujūr kakhūr kar'yō, aur ib yah lāyak kōi nahē kē barē tarō
in-presence sin was-made, and now this fit at-all not that again thy
 dik'rō kah'rāū' Bābbā ap'nē nauk'rō-nē kahyō kē, 'khāū
son I-may-be-called' The-father-(by) his servants-to it-was-said that, 'good
 tē khāū lūg'rā kaddhi āō aur tinnhē pah'rāō; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
 hāth-mē gutthī aur goddā-mē khākh'rō pah'rāō, aur hammē khāiyē aur khusī
hand-on ring and feet-on shoes put, and we shall-eat and merry
 kariyē, kē marō dik'rō marē hottō, ibbat jivō, jāttō rēhō
shall-make, because my son having-died was, again revived; lost staying
 thā, ibbat milō' Tō rāji thāwā lagā
was, again was-found.' Then merry to-become they-began

Tō tinnhō mottō dik'rō khettar'dā-mē hottō Tar ghar-nā kaniyhāī āvyō
Then his eldest son field-in was Then house-of near he-came
 gāvyā aur nāch'vyā-nō hōl khābhar'yō. Tō ēk naukar-nē bulāvin
singing and dancing-of sound was-heard Then one servant-to having-called
 puchchhō ki, 'hiyō khū sē?' Tin-rē tinnhē kahyō ki, 'tarō bhāi
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
 āyā sē. Tō tarē bābbē mottī jāphat karī sē; hinē wākh'tē kē tinnhē
come is Then by-thy by-father great feast made is; this for that to-him
 bhalō changō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhi nē
well good he-came' By-him anger having-made it-was-wished that, 'inside not
 jāyō' Tō tinnhē bābbā bāhar āvin manāwō Tō tinē
I-may-go' Then his father-(by) out having-come was-entreated. Then by-him
 bābbā-nū bolhin kahyō, 'dēkh kē it'nā barkhē-thō maī tarī tabal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
 karū-sū Aur kaddiyak tarā huk'mē-thē bāhar kō gayō na Par taī
doing-am And ever thy order-from outside ever I-cent not But by-thee
 bak'rī-nū chēlyū nē dadhū, kē ap'nā yārā-nē rāji manāū.
a-goat-of young not was-given, that my friends-to merry I-might-make.

Tō tarō dik'rō āvyō jinē tarō māl kañchinyō-mē urāvyō, taī
That thy son came by-whom thy property harlots-with was-wasted, by-thee
 tinnhī l'hātar mottī jāphat karī Tinē tinnhō kahyō kē, 'ai dik'rā,
his for-sale great feast was-made By-him to-him it-was-said that, 'O son,
 tō khadā marā-kan rahē Aur jō marō sē tō tarō sē. Par rāji
tho' always of-me-near art And what mine is that thine is. But merry
 manānē aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jivī
to-male and happy to-be proper was because thy brother dead was, he living
 gayō; aur gamārī gayō, tō mili gayō'
went; and lost went, he meeting went.'

HABŪRĀ

The Habūrā are a vagrant thieving tribe found chiefly in the Central Gangetic Jumna Doab.

In the Census of 1891 their number was reported to be as follows —

Sabaraspur	2
Aligarh	62
Mathura	71
Farrukhabad	47
Mainpuri	202
Etawah	123
Etah	24
Moradabad	27
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
Total	655

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 665, the number given in the Census of 1891 needs no explanation.

The fullest account of the tribe will be found on pages 173 and ff. of Vol. II of Mr Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhili.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr Crooke's list. Their language is simply ordinary Gujarātī Bhili, and closely resembles Bori.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *huttō*, a father, *huttō*, or *huttō*, was, *hētaddō*, for *hēt'ro*, a field, *dittō*, given, and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *a* is pronounced like the *a* in the German 'mann'. As in Gujarātī Bhili, the *l* for *r* is particularly pronounced *ḷ* like the *ch* in 'loch'. The neuter gender ends in *ḥ* or *ḥō*; thus, it was said *Thārō*, your, becomes *ṭārḥō*. There are no other peculiarities worth special notice.

[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

HABŪRĪ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb'rī-nē bai dik'rā huttā Tinnhō-mhē-ttē nanhē dik'rā
A-certain man-to two sons were Them-in-from by-the-younger by-son
 bābai kahyō, 'bābbau, ap'nō bhāgarīrā-nō kan dēi-dal' Aur
to-the-father it-was-said, 'father, my-own share-of property give And
 bābō dik'rā vēhāchchī dīddhō. Thōrā-khā dan pāchchhī nanhō
the-father to-the-sons having-divided gave A-few days after the-younger
 dik'rō bhērō karī-liddhō, tinnhē lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
 Tahā urāvī khāvī dīddhō Jār khāi-laddhō pī-laddhō
There throwing eating it-was-given When it-was-eaten-up it-was-drunk-up
 urāvī-dīddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar'wā
it-was-eqvandered, then that country-in famine occurred; then by-hunger to-die
 lagyō Tār muttē gharē jāi rihō. Tinnhē khūar
he-began Then in-a-great in-house having-gone he-remained. By-him swine
 charāvā tārkhā khētaddā-mhē ghālyō Tō khūar khāttō chhōt'rā aur
to-graze his fields-into he-was-sent He swine eating husle and
 chhānēkh tō khāwā 'pēt bharī-lō' rājī huttō Kunē kāi
barl. that to-eat 'belly I-may-fill' ready he-was By-anyone anything
 kō dūtō nahī Jār tinnhē hōkh āvyō, tinnhē kahyō,
at-all was-given not When to-him sense came, by-him it-was-said,
 jōnē, mhārā āggā-nē āt'lā majūr lāgi-rihā, tārkhā rōtā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
 ghanā hī-rihā, aur mhē bhukkhai marō Hā-tē jāssyō, tō
abundant are, and I by-hunger die Here-from I-will-go, then
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag'wān aggar
father-to I-will-go, then father-to I-will-say, "father, God before
 aur tō aggar pāp karyō; tārkhā dik'rō kah'wā lāk kō
and thee before sin was-done; thy son to-be-called worthy at-all
 rihō nahī; tārkhā majūr lāgi-rihā, tē rākhi-lai." Tinnhē
I-remained not; thy servants are-employed, in-them keep-(me)" He
 hēddrō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
 tāk'āh āvi-gyō, nāsīn dik'rā-nē bāth bharī-liddhō, buch'kārī
compassion came, having-run the-son-to embrace filling-was-taken, a-liz

laddhō Dik'rū bābbāi-khō kahī, 'c hābhā, tē
was-taken By-the-son the-father-to it-was-said, 'O father, thee
 Bhag'wān-nō pāp karyō, mhē tārkhō dik'rū kah'rī lāh kō
God-of sin was-done, I thy son to-call worthily et-all
 nahī' Tinnhē āggē nōk'rī-khō kahvō, 'khāū-tē khāū
not' His by-father the-servants-to it-was-said, 'good-for good
 kāddhyō annhē pah'rāwō, hāt-mhē ēk bintī pah'rīvī-dai, innhō
take-out to-this-one put-on, hand-in one ring put-on, its
 khākhariyā pah'rāvī-dai Ham'nā khā-pī khukhī kari-laddhō
a-pair-of-shoes put-on We eating-and-drinking merriment was-made,
 kidhō mari-gayō-tō, pāchehhō jivī-parvō, ā pharō gayō-tō, pāchehhō
because he-dead-gone-was, afterwards alive-fell, this lost-gone was, again came
 Khab rājū thāyā
All rejoicing became

Tinnhē muttō dik'rū khētaddā-mhē huttō, tu āvyō gharī nīw'rī gyo,
His elder son fields-in was, he came in-house near
 gāyā nāchyī-nō tinnhē khā bharvō Tinnhē ēk nokar bullāyo,
singing dancing-of by-him sound was heard By-him one servant was-called,
 tinnhē pūchehhvō, 'khō bāt hī-rīhī?' Tinnhē kahvō tinnhē khō kai,
by-him it-was asked, 'what thing is-going-on?' By him it-was-said him-to that,
 'tārkhō bhāi pāchehhō āvī-gvō, tārkhē bābhī pantaeh kari, kidhō
'thy brother back came, by-thy by-father a-feast was made, because
 tu khāū āvyō' Tō rikhai hī-gvō Tinnhō āggō bhar āvo,
he in-good-health came' He displeased became His father out came,
 tinnhē mānāvō Tinnhē āggē kahvō, 'āggī, to, āth
him entreated By-him to-the-father it-was-said, 'father, see, so
 bar'khai thī tārkhī gch'tī mhē kari, tūhī bāt kadhi pharī nīkhi
years-from thy service by me was done, thy word ever was-transgressed
 nahī, tihāy-pai ēk bīk'rī-nō chērvō kō daddhō nahī, kō mārī
not, that-even-on one she-goat-of young-one at-all was-given not, so-that
 ārā-kārī mōj kari-hv'ti Parī jir tārkhō i dik'rō āvo,
friends with merriment I-might-have made But when thy this so came,
 jī tārkhō dhan mān'sivōn kharībī āvo, tinnhē-kāyā pantaeh
who thy wealth with harlots having-destroyed came, too-for a feast
 kaddhī' Tinnhē kahvō tinnhē-khō kī, 'arē dik'rī, khab dai m'īch
is-made' By-him it-was-said him-to that, 'O son, all done is-even-
 khē rihō, jō-kīī mārō hī-rībō, tō tārkhō-chī rihō Mannhē chāy
near thou art, whatever mine is, that thou alone is To-me it is given
 kī mōhich karat khukhālī, kidhō i tārkhō bhāi
that I-even should-have-made pleasure, because this thy brother dead-gone
 tō wari jivī-parvō, aur i pharō-gayō-tō, wari āvī-gvō
he again alive-fell, and this lost-gone-was, again came'

PĀR'DHĪ OR TĀKANKĀRĪ.

The Pār'dhīs are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār'dhīs. Their dialect has been returned from the following districts —

Where spoken	Number of speakers
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wun	2,000
TOTAL	5,410

The Tākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures —

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār'dhī and Tākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect —

Pār'dhī	5,410
Tākankārī	3,238
TOTAL	8,648

The dialect under consideration is a form of Gujarātī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāthī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *lh*, i.e. probably *kh*; thus, *paikhō*, money; *lhāmlina*, having heard, Gujarātī *śāḥhalinē*, and so on. The same substitution of *kh* for *s* also occurs in Sīyālgīrī. *S* is, however, often retained, thus, *śū*, what, *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *h* in the Bhīlī of Edar and neighbourhood.

Ch is sometimes interchangeable with *ṣ*, thus, *jāṣaṭ* and *jāṣ*, thou goest. It is accordingly possible that *ch* has the sound of *ṣ* as in other Bhil dialects.

Ṭ is dropped before palatal vowels, thus, *īḥ*, twenty, *īḥ*, ring

Nouns—There is a tendency to replace the neuter by the masculine gender, thus, *āp-nō pēt*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent, thus, *ḥaṭaṭaṭa*, the father gave (*ḥaṭ* it was given). The suffixes of the case of the agent are *-ṭa*, *-ṭa* and *-ṭa*, thus, *ād'mī-yṭ*, by the man, *ḍhaṇī-nṭ*, by the rich man, *ṭi-na*, by him. Occasionally we also find *nō*, thus, *ṭi-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ṭa* and *ṭa*, respectively, thus, *ād'mī-n*, to a man, *bāṭā-na*, to the father, *mulaḥ-ma*, in the country, *caḥaṭa*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ḥaḥaḥa*, a horse, *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhṭaṭa*, instead of the common *chhṭaṭa*, a son.

'I' is *hṭ*, in Buldana, however, *mi* as in Marāṭhī. Note the form *ḥṭ*, what? The oblique form *ṭyā*, that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chṭaṭa* in all persons and numbers. Other forms, however, also occur. Thus, *chṭṭaṭa*, I am, *chṭṭaṭa* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār'icṭa*, to strike, are,—

Sing	1	<i>mārūs</i>	Pler	1	<i>mārīs</i>
	2	<i>māras</i>		2	<i>mārōs</i>
	3	<i>māras</i>		3.	<i>māras</i>

Compare Khāndēśī and other Bhil dialects. *Ch* is often substituted for *ṣ*, thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gṭyō* and *gayo*, he went, *guyā*, they went. The form ending in *ā* is, however, also used in the singular, thus, *ḥā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āṭa*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense, thus, *raḥyis*, they lived.

The neuter form of the past tense sometimes ends in *i* instead of in *ṭa*, thus, *ṭaṭaṭa* *pāp karī*, by-me sin was done.

The conjunctive participle ends in *i* or *ina* (*m*), thus, *ṭaṭa* and *ṭaṭaṭa* (*ṭaṭaṭa*), having done. Marāṭhī forms such as *jāṇi*, having gone, also occur.

The verbal noun ends in *ṭā* and *i*, thus, *chārāṭi-ṭa*, in order to tend, *chṭaṭaṭa* *ṭāṭi*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melapur in Buldana. It is intended to illustrate both the dialects in question. The second is the beginning of a version of the Parable, received from Akola. The third is a version of the Parable of the Prodigal Son, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No 61.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT BULDANA)

SPECIMEN I.

Kau ēk ād'mīn bē chhīyā hōtā Tīn-tī nhānō chhīyō
Some one to-man two sons were Them-from younger son
 bān kawā lāgē, 'bā, mārā hīkhā-nī jin'gī ma-na da'
to-father to-say began, 'father, my share-of property me-to give'
 Mhun bāya āp'li jin'gī baihōn wātī dadi.
Therefore by-the-father his-own property to-both having-divided was-given
 Thōdā dīn-tī nhānō chhīyō āp'li ākhī jin'gī lēn
Few days-from the-younger son his-own all property having-taken
 mulūkh-par gayō 'Tyāgē tī-na chām-bājī-ma āp'li ākhī jin'gī
country-to went There him-by luxury-in his all property
 udā-dadi. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered His all money spent become-after that country-in
 mōtō kāl padō Tī-na khawā-nī badī ad'chan padī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell Then he one
 ād'mī-kana jāi rhā Tyō dhanī-nē tī-na dukar rākh'wān āp-nā
man-near having-gone stayed That rich-man-by him some to-keep his
 khēt-ma mukyō Tyā jāga tyā ād'mīyē duk'rā khāi
field-in he-was-sent That in-place that by-man swine having-eaten
 rākhī dadu kōndyā-na khusī-na āp-nō pēt bharī āsas
having-kept given husks-by gladly his-own belly filled could-have-been
 Pan tī-na kāhī kōna dadu nahī Tīn-tī tī-nā dōlā ughādyā
But him-to anything by-anyone was-given not Then his eyes were-opened
 Tvāru tyō āp'lē manā-tī kawā lāgyā, 'mārā bā-nā naukār-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with
 yēldu dhan hun in-tī adhik chha Mī hyā jāga bhukyū
so-much wealth having-been that-than more is I this at-place hungry
 marūs Tar ham-nā bā-nā gharī jāun kahu kī,
dying. Then our father-of to-house having-gone I-shall-say that,
 "bā, tumārō wa Dēw-nō badā āp'rādhi chha Wa mē tumārō chhīyō
'father, thy and God-of great sinner I-am And I thy son
 bagāyā māphak nahī 'Ham-nā ātā mōl'kar-gatī bagāw'' Yēldō
to-be-considered worthy not Me now servant-as consider''' So-much

1ohyār karī tyō nīk'lin āp'lā kṣā-lanā ivō Tyō aw'ta,
reflection having-made he having-started his father-near came He came,
 bāya dur-ti dēkhc Tī-na āvin dīl'rī-nā aī-ti-mō p'lvō,
by-the-father far-from was-seen Him-by having-come son-of recl-o. fell,
 tī-nā mukō ladō.
his his was-taken

[No. 62]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Aj'mā pañhar dan huyāsī, Suk'ta-vānī rāti hū, mānī bāvan, an ba
About fifteen days have-elapsed, Friday at-night I, my wife, and two
 chhiyā khui rahyā-inā. Tyā-wakh'tī ba-pahā: rāt-nā khumārī mānā
children having-slept stayed. That-time-at two-watches night-of about my
 bāvan-nī āgī karyā an kah'wā āgī kī, 'ghar-ma wāsan
wife-by awaking was-made and to-say she-began that, 'house-in pots
 wājī rahyā-sa, mānas-nu chahāl āvī rahyō Tyō uñhō.
jingling are. man-of sound having-come is. Therefore arise.'
 Tyā-wax'tī hū uñhō an bhīt-nā bhani jōyū, tē chhēhū
That-upon I arose and wall-of towards it-was-seen, then a-ho'e
 dīhū. Tyā-wax'tī mānī khānī hōī kē hōī-mānī ā'mī ghar
was-seen That-upon my conviction became that someone man house
 phōḡin andar chhiyō Ghar-ma dīwō nōḡ. Mārā pāhar-nā hāta
having-broken inside was House-in lamp was-not My corpse-of under
 āḡār-pānī hānī Tī urata-ch kāḡhīn lagāḡhīn. Attā-ma
fire-wood was. That quietly-veryly having-fallen-out was-lighted. Meanwhile-in
 hā āropī bhīt pāḡwā-nā chhātā-kanhā jāwā lagyō Tyā-par mānī
this accused in-wall bored hole-near to-go began. Here-on my
 najār gēyā-par ma tī-na āharyō an tī-na hāt chharin tī-na
eyes gone-on by-me him was-held and his hand having-seized him-to
 hōyō 'arē chōḡḡ h'yāhā jāyach?' Tyā-wax'tī tī-nī mānī kusti
cried, 'O chief, where goes?' That-upon Hī my unwilling
 hō. Ma ghar-ma mōhō-ch hāḡō karyō Tyā-wax'tī ghar-nā
became. By-me house-in great-veryly noise was-made. That-upon house-of
 sūhī lōh Shāḡam an Iḡhōḡā āyō. Attā-mā-ch mānā hā-an-i
relatives people Shāḡam and Iḡhōḡā came Meanwhile-in-veryly my wife-by
 dīwō lagāḡyō an ghar-nā khābālī kāḡhī, an tyō ikham
lamp was-lighted and house-of chain was-unfastened and those persons
 ghar-ma āyā. Tyā-khātī mā-na ghann jōr āyō Tīnā-kanhā pāch khon
to us-in came. Then re-to great violence came. Here-near five pieces

chōli-nā nahalyā Tyē khaṇ tran rupvā hīma-nī chha. Tyē
coat-of were-found. Those pieces three rupees worth-of are Tyē
 chha.
are.

Ārōpī kōntā gām-nā chha, ti-nu rām su chha,
The-accused which village-of is, his name what is, is to
 mālūm nāhī Kāran tyō hamārī gām-nā nāhī Ma diwā lag'dī
known is-not. Because he our village-of is not. But he let p. lighted
 kājan angār-pīti-n lāk'dū tānhyū, ātrā-ma ārōpī chha
for fire-box-of a-match was-rubbed, meantime-in the-accused is
 dithō Tyā-mula ma-na diwō lag'ditā āvō nahī Bhūt-na p
was-seen. Therefore time-to lamp lighting came not Wall-to hole
 chhēkā-ma-ti mānas ad'chan-ti āwī jāwā bhakī Kōrat-mā hālo khlo
hole-in-from a-man difficultly with come go can. Court-in let a
 ji-na bhūt-na chhēkū pād'yu tyō ma-na chhēkī-lanha nī'nī
which-with the-wall-to hole was bored that one-to the-hole-was left-to
 khāp'dū
was-found

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Seta and Vithōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the latrine.

[No 63]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ OR ṬĀKANKĀRĪ DIALECT

(DISTRICT AKOLA)

SPECIMEN III.

Kōn-ēk admī-na bē chhiyā thāyā Ṭi-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to
 kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
 da' Mag ti-na tyā sampat wāti didhi. Pachha thōdā
give' Then him-by him property having-divided was-given Then a-few
 dan-ma nānō chhiyā ākhī jamā-kārī dūr dēs-mō gayō;
days-in the-younger son all having-collected distant country-into went;
 tyā jāi udh'lēpan-ti chālyō ān āp'nī sampat
there having-gone extraragonce-with he-remained and his-own property
 udāi didhi. Pachha ti-na ākhī kharchyā-par tyā
having-equandered was-given Then him-by all expended-after that
 dēs-mā mōthō kāl padyō Yēu thāyā-par ti-na
country-in great famine fell This having-happened-after him-to
 ad'chan padī lāgi Tahē tyē tyā dēs-ma-na ēkā admī-kana
difficulty to-fall began Then he that country-in-of one man-near
 jāina rāhyō Ṭi-nō ti-na dukaldā charāwāna āp'nā khētar-ma
having-gone lived. Him-by him swine to-graze his-own field-in
 mōk'lyō Tahē dukaldā jē tar'panā khātā asa tinā-par ti-na, 'āpnu
was-sent Then swine which husks eating were that-upon him-to, 'my-own
 pēt bhariyē,' yahu ti-nā dil-ma āyu Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
 ti-na kāhī dadhu nahī. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not Then he senses-on having-come to-say
 lāgyō, 'mārā bā-nā ghar kēldā mōl'karyā-na ghanā ōldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
 āb hū bhuk-tē marus Hū uthina mārā bā-nā ghamī
and I with-hunger am-dying I having-arisen my father-of near
 jāis, ān ti-na kahis, "bā, ma-na Dēw-nā viridh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
 āgwādē pāp kārī. Ham'nā-kanti tārō dik'rō kawā-na asal nahi,
before sin was-done Henceforth thy son to-be-called fit am-not,

mōthu khāū karyu chha,' Pachha ti-na kawu, 'dik'rō, tū nēh'mī
a-great feast made is' Then him-by it-was-said, 'son, thou always
 mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But

ānand ān chain karyē yō assal bōtu Karan yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother

marī gayō thō, tyō pachha jītō thāyō, ān khōi gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
 sâp'dyō '
is-found'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages —

Nimpur,
Gomunda,

Lalmohanpatna,
Dhukurda,

Saipur.

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapore*, in the Asiatic Society of Bengal, Vol. LXVII, Part 1, 1898, pp. 183 and ff.

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhīl tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Achary, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhīl dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pār'dhī *ḷḷ* is used instead of this *h*, thus, *paṭḷḷō*, money, *iḷḷ*, twenty, etc. Similarly *ḷḷ* is usually substituted for *s* in Siyālgirī. Thus, *ḷḷab* for *sab*, all, *dēḷḷ* for *des*, country, *ḷḷāmlōyā-n*, Gujarātī *sābhal'acū*, to hear (compare *lām lōn'*, having heard, in the Bhīl dialects of Jhabua and Kotra), *barāḷḷ*, Gujarātī *carar*, a year, *ḷḷāḷ* for *lāl*, having become awakened (compare *hamlī*, thought, in the Bhīl dialect of Raṭlam).

We have no information as to the pronunciation of this *ḷḷ*. It is, however, probable that it is pronounced in the same way as in other Bhīl dialects. We occasionally find *h* and even *g* used instead, thus, *ḷahālōn*, a harlot, *ḷip*, a lot. I have therefore substituted the sign *ḷḷ* for the *ḷh* of the original.

The *ḷsh* in *ḷhīḷsha*, share, is probably due to the influence of *ḷsh* in the Bengali text from which the translation was originally prepared.

A cerebral *d* between vowels is pronounced as an *r*, as is also the case in other Bhil dialects, thus, *thōrā*, few.

L is sometimes substituted for *n*, thus, *lāchu*, dancing, and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāthi of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēg°lā*, distant, *īti*, Gujarātī *ōiti*, ring. In *āt*, word, *o* has been dropped before *ā*. In other cases *o* becomes *ō* as in eastern vernaculars, thus, *barakh*, year, *jībat*, living, *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made, *tārē āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dīkrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāthi and eastern vernaculars, thus, *dīkrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives, thus, *mōtō dīkrā*, the big (i.e. elder) son.

The usual case suffixes are as follows —

Dative, <i>nē</i> , <i>n</i> , <i>kō</i>	|	Genitive, <i>nā</i> , <i>n</i>
Ablative, <i>sē</i>		Locative, <i>mē</i> , <i>mī</i> , <i>mō</i> .

Thus, *mānkhā-n*, to a man, *bābā-nē*, to the father, *ghar-m-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marad-nā baya dīkrā thēi*, one man of two sons were; *māra bābā-n kēllā jhānā dārmō-pāun chākēr*, how many hired servants of my father's, *gāmra-mī*, in the village, *undēl-mē*, on the neck, *bil-mō*, in the field. Old locatives are *dēkhēhē*, in the country, *bilē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father, *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father, *āp-nā chākēr-nē*, to his servant, *āp-nā pēt*, his belly.

Pronouns.—‘I’ is *mu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*, thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee, *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this, *ēhi*, this, *tinha*, and *inha*, he; *hiyē*, he; *sō*, that, *tō*, that, *tē-krā* his,

tār tad, that after, etc. The forms *unhā* and *unhā* are perhaps corruptions of *unhā* and *unhā* of the agent.

'What?' is *khū*, corresponding to *lū* in Gujarāṭī-Bhīlī.

Verbs—There is apparently no difference between the singular and plural forms. Thus, *rahān* means 'he was' and 'they were'.

Of the verb substantive the following forms occur, *rahā*, thou art, *thā*, I am, *thā*, he was, *thē*, they were.

The conjunctive present is used both as a present and as a past, thus, *lahē*, I am saying, *lahē*, he said, *rahē*, he lived, *jāi lō-m*, he would not go. All these forms are identical with Gujarāṭī-Bhīlī. The same is the case with the ordinary past, thus, *āchē*, he came, *chē*, I ate, *chē*, the-son(-by) it-was said, *hīlshā dīdhu*, the share was given, *gē*, he went, *gē*, they went, *jō tār lābhya kī ādu*, who ate thy property, etc.

The future is formed as in Gujarāṭī-Bhīlī, thus, *lahis*, I shall say.

Eastern forms are perhaps *lāhām*, they ate, *rahām*, he lived. It is however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Kāshmiri, and some Bhīl dialects. Compare *lāgām*, he began, *thā* began, etc., in the Nāgā dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un*, thus, *lahi*, having done, *lahi*, having taken, *jāu*, having gone, *lāhūn*, having eaten. The form *lahi-lē*, having done, is borrowed from Hindi.

The negative particle is *lō-m*, not. The same form occurs in some Rajasthani and Bhīl dialects.

The reflexion of *Syālgirī* is, as the preceding remarks will have shown, mainly the same as in Gujarāṭī-Bhīlī. The same is the case with the vocabulary. I am not however, able to explain all the words occurring in the specimen. Compare *āpā*, father (probably the Turkī *āglā*, master, borrowed through Hindustānī), *badī-thē*, against, *lābhān*, thereupon, *lā-lō*, then (probably the ablative of the base contained in Marathi *lā*, that), *chhēya* (perhaps a corruption of the Bengali *chhēyā*) in *darlār chhēya chhēya* *lāhādu*, more food than necessary, *dayā-bāhi* pitying (perhaps, compassion having flowed), *lāsin*, having run, *undāl*, neck, etc.

For further particulars the student is referred to the specimen which follows.—

[No. 64]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

SITĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE)

Ēk marād-nā bayā dīkrā thēi. Tinha-bichē nānha dīkrā āp-nu bābā-nē
One man-of two sons were Them-among the-younger son his-own father-to
 kahē, 'bāb, mārā hīksha mārā dē' Inha ba-bhain hīksha ālaha ālaha
says. 'father, my share me-to give' By-him thereupon share separate separate
 kari dīdha. Thōrā dan rahin nānha dīkrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
 karin āp-nu khab urāi dīdhu. Sō khab kharach-patra
having-made his-own all having-was'ed was-given That all expenditure
 kīdhi, tō dēkhēhē barī akāl pari giya Hiya barī dukhī
was-made, that in-country great famire having-fallen went He very miserable
 thāi giya. Tinha ēlā-tō jāu tō-ch gāmra-mi ēk mānkhān
having-become went. He then having-gone that-terily village-in one of-man
 hēla jhāl rīha. Tinha āp-nu bilē ghusri charān mukli
rear having-gone stayed. By-him his-own in-field swine to-graze having-sent
 dīdha Ghusri jō chhatrīyā khāin tō dēin āp-nā pēt bharāū
was-given Swine what kvels ate those having-given my-own belly I-may-fill
 khōjē. Tindhē kinha dīdhu kō-ni. Pāchhu khāk-hāun
he-sought To-him by-any-one was-given at-all-not Then awakened-having-become
 tinha kahū, 'mārā bābān kētlā jhānā dārmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need
 ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
 utin mārā āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near was-go to-him will-say, 'father, by-me God
 bōdī-thēi tūhu āgal pāp kīdhu. Mu āu tār dīkrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-car
 kō-ni. Minhē tu ēk dārmō-pāun chākēr kari rākḥ." Pāchhu tinha
a'-all-not. Me thou one wages-getting servant having-made leap." Afterwards he
 utin āp-nu āgā-kēnē giya Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He for was, his father to-see got,
 inha dāyā-bahī lēin jāin undēl-mē lēin buchrā dīdha.
he pīsing having-run having-gone necl-on having-taken luses were-given.

Dikrā tindhē kahū, 'bāb, āu Gōl hū hadi-thū tērī āzāl j p bād
The-son(-by) to-him it-was-said, 'father, now God against thy before in ...
 Mu āur tār dikrā buli ōlakhi-pīris kō-mī' Bāb p...
I again thy son having said be-considered-son at-all-not' The-father(-) ...
 chākēr-nē kahū, 'hēlu khāu lukrī h ān inh' p...
servants-to it-was-said, 'quickly good clothes having-taken having-come to-him ...
 dē Inhā hātē ītī āur gōrē khāmri dē Hēmī inh' b...
give His on-hand ring and on-foot shoe give He ...
 khādu khāun khūsī rahun Jē-sē mīra dikrī marī ...
dinner having-eaten happy will-remain Because my son having-died went, ...
 thām, hāji giya-ta, pīo-ta lāya-ha' Tār-bid khūsī thīyan ...
became, lost gone-was, found-was got-is' That-after merry to-become ...

Tinha mōtō dikrā bul-mō hutā Tō ān ghurē līchu hīya
His elder son field-in was He having-come in-house dancing ...
 khāmloyān pāū Tab tinha ēk chākēr-nē kānhē bōlum puchhu,
to-hear was-got Then by-him one servant near having-called it-was asked,
 'ā khab khū?' Sō inhē kahū, 'tār bhūya īwa, tār ...
'this all what?' Him(-by) to-him it-was-said, 'thy brother come-is, the father(-) ...
 khāu khādu tarvār kīdhu Kīn-sē? tinha tindhē lūthū Hāu ...
good food prepared was-made Why? by-him him else ...
 pāū' Tinha rig kīdhu, ghar-mi-kō jū kō-mī Puchhu tinha
it-was-got' By-him anger was-done, house-in-to he goes at-all-not Afterwards ...
 āgā bāhār ān bujhām kīdhu Sō jawāb kar-tē īp nī
father outside having-come entreating was-done He answer made-having ...
 āgā-nē kahē, 'ētnā barakh-sē tāri sēhā karu Tāri it kēdē parh-bolī
father-to say, 'so-many years-from thy service I-do Thy word ever disobeyed-was ...
 kō-mī. Tō tu manhē kēdē ēk bakri-nu chēhu-kō dē-ni jō mīra bandhu ...
at-all not Still thou to-me ever one goat-of a-lid garest-not that my friend ...
 kīn hēkhē Tār chī dikrī jō lāhūn lūthī rahun
having-taken I-might-laugh Thou this son whom(-by) hastens with having ...
 tār khībaj khādu, hīva jab īwa tu mī-gurivē khādu khāu tarvār
thy property was-eaten, he when came thee(-by) here-for food good prepared
 kīdhu.' Sō tindhē kahū, 'dikrā, tu mār barabhar mān. Maru
was-made' (By-)him to-him it-was-said, 'son, thou ...
 jūthū thā, sō khab tīru Khūsī jūn nā Tā ...
whatever is, that all there. Merry having-become is(-proper) The ...
 marī giya-ta jibut thām āya, hīp giya-ta, jīva
having died gave was, alive having-become ...

KHĀNDEŚĪ AND ITS SUB-DIALECTS

Under this heading are included Khāndēśī proper and the sub-dialects of this form of speech entitled Dāngī and Rāngārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows —

Khāndēśī proper	12,777
Dāngī	1,771
Rāngārī	1,771
Total	16,319

The so-called Kun'baū is included under Khāndēśī proper

KHĀNDEŚĪ, AHĪRĀNĪ OR DHĒD GUJARĪ

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapi and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, i.e., the language of Khandesh. Another name is Ahīrānī, i.e., the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhēd Gujarī connects the language with a group of low-caste husbandmen. The Kun'bis are stated to speak a separate dialect called Kun'baū or Kun'bi. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhādī and only 136 persons were reported as speaking Ahīrīnī.

Khāndēśī is further spoken by 500 individuals in Bulana, on the Khandesh frontier and in some border-villages near Jalgaon in Anolā.

The following are the revised figures forwarded for the use of this Survey. —

Khāndēśī	12,777
Nasik	1,771
Nimar	1,771
Bulana	500
Alolā	500
Total	17,219

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kunbāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khāndesh Bombay, 1880 Account of the language on pp 42 and ff

Pronunciation.—*A*, *ā* and *ē* are not seldom interchanged, thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father, *mānus-nē* and *mānus-nā*, by a man. As in the Marāthī of Berar, neuter bases end in *a* where Dēśī Marāthī has *ē*, thus, *asa wāt^ana*, so it appeared; *sōna*, gold

Ē is interchangeable with *yā*, thus, *tē* and *tyā*, they

The palatals are pronounced as in Gujarātī and Rājasthānī Thus, *mī jāś*, I go; *thōdā-ch dīn-thī*, after a few days Note the emphatic particle *ch* in the last instance It agrees with Marāthī *ṭe* and apparently not with Gujarātī *j* Compare, however, the pronunciation of *j* as *s* and *ch* in Bhil dialects.

The cerebrals are pronounced as in Marāthī and Gujarātī Thus, *ghōdā*, a horse The cerebral *n* is very irregularly used, and a dental *n* is often used instead, thus, *kōnī* and *lōnī*, some one In Nīmar there seems to be a strong tendency to use the cerebral sound Thus, we find *mā-nā*, my, *tyā-nā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *dōlā*, eye, *pal*, run The specimens forwarded from Nandurbar, Amalner, and Nīmar, however, always distinguish the two *l*-sounds The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *l* is, therefore, probably inaccurate The cerebral *l* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*, thus, *dōyā*, eye, *pay*, run. *Y* instead of *l* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh Compare the substitution of *y* and *r* for *l* in the Marāthī of Berar, and for *ṛ* in Dravidian languages.

V is pronounced as in Marāthī and Gujarātī. It is sometimes dropped before *ṛ*, as is also the case in the Marāthī of Berar. Thus, *ichāra*, it was asked, *ikat*, buying

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*, thus, *(ghar-)mā*, in (the house), and only occasionally *(hāt-)mā*, on (the hand)

The phonetical system is, on the whole, the same as in Marāthī and Gujarātī Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāthī and Gujarātī The neuter is, however, constantly confounded with the masculine. Thus, *ṛ^ana wāt^anā*, so-much appeared, *pāp kar^anā sā*, sin is made In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him, *ghōdās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural, thus, *chūlar-lē*, to the swine. In Khandesh *rahūnā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āndōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvī and Gujarātī, thus, *ghōdā*, horse, oblique *ghōdā*. Occasionally, however, we also find Marāṭhī forms such as *ghōdē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvī, thus, *gāyā*, cows, *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvī, thus, *ghōdyā*, mares.

Weak neuter bases seem to form their plural in *ē*, thus, *dukrē*, swine. But also *dukkhar*, swine. Strong neuter bases end in *a* in the singular, thus, *śūn*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī. Thus, *tāp lē*, to the father, *ghōdā-nā*, of the horse. Marāṭhī forms, such as *ghōdā-ucar*, on a horse, *tār-lhē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīngōtā*, a bee, oblique *bhīngōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers, *pōris lē*, to daughters, *bhītas mā*, in the walls, *ghōdās-nā*, of the horses. It has already been noted that the singular form is often used instead, thus, *bāp-lē*, to fathers, *mānus-lē* and *mīn ēs-lē*, to the men.

The usual case postpositions are,—instrumental, *si*, *carī*, *ghāi*, case of the agent, *nī*, *nē*, dative *lē*, *lā*, *nē*, *nā*, ablative, *thī*, *jawālūn*, *pāsīn*, *pāv*, *pān*, *pun*, genitive, *nā*, fem *nī*, neut *na*, locative *mā*, *mē*, *mā*, and *maḡhar*. Thus, *don'ta si*, with rope, *bāp-nā*, by the father, *hissā lē*, to (my) share, *ghar-mā*, in the house, *ghōdās na*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *c*, as in Gujarātī, thus, *bāpē*, by the father, *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *si* is Marāṭhī. The same is the case with the ablative suffix *jawālūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *na*, *nē* and Mālvī *nā*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvī and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter suffix also the suffix of the genitive agrees. The locative suffix *mā*, *mē* corresponds to Gujarātī *mā*, and *mē* to Mālvī *mā*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in the singular and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, as quoted above, are

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvi, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man, *bhal'yā bāy'kā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōdā-ch din-thī*, after few days, *tyā-nā galā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhalyā mānus-lē*, to a good man. An oblique form seems to end in *i*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nīmar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī, 'you' is *tun*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed, *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *hau* and *au*, this. Compare Marāṭhī *hā*, Rājpipla Bhilī *āi*, Māwchī, Dēhawālī and Dhōdiā *ō*, Mālvi *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of 'he became', *rahunā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine, thus, *bāp-nā sāng'nā*, instead of *sāng'na*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē ti-lē balārī*, he called her. The past tense of transitive verbs is sometimes also actively construed, thus, *tō kar'nā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhil dialects, and in the Ahirwātī and Mēwātī dialects of Rājasthānī. In Nīmar we also find *chhē* as in Nīmārī and Gujarātī. The forms *sā*, *sē*, and *lē* are used for all persons in the singular. The corresponding plural form is *lētas*, or, in Nīmar, *lētēs*. *Sas* and *lēs* are also used instead of *sā* and *lē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *hata*. The regular forms are,—singular, 1, *whatū*, 2, *whatā*, 3, *whatā*, plural, 1, *whatūt*; 2, *whatāt*, 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added, thus, *hōlās*, thou art, you are, they are, etc.

The infinitive is *lōna* or *asna*, to be. The conjunctive participle is *hōi-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the spoken language. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does, *kar'tas*, we, you, or they, do. In Marāṭhi plural is *kar'jēs*, we do, *kar'tēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindi, thus, *lāgā*, he began, *marā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō pad'nā*, he fell, *tī pad'nī*, she fell. This suffix must be compared with the common *n* suffix in Bhill and the suffix *nē* of the past tense of Sadri Korwā and other broken dialects spoken by aborigines. See Vol vi, p 222. Compare also forms such as *bandhānō*, bound, *dit'itō*, etc., quoted in the Khandesh Gazetteer from Northern Gujarāṭi.

The suffix *nā* is sometimes also transferred to the present tense, thus, *ī ch'ānā*, I go, *tō rāh'nā*, he lives. A corresponding present participle is *rāh'nā*, being.

The wide use of this *n*-suffix for past time in Gujarāṭi, Bhilli, and Khāndesh (it also occurs in Eastern Hindi), may suggest that it is of a different origin from the Aryan suffix *ta*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n* suffix in Mundā languages.

The usual singular form of the past tense ends in *ā*, fem *ī*, neut *a*, the corresponding plural in *āt*, thus, *gyā*, I, thou, or he, went, *gat*, we, you, or they, went. The first persons singular and plural have sometimes special forms, thus, *ga'ga*, I went, *ham gaūt*, we went. The singular is very often used instead of the plural, thus, *jātā*, they became, *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup'yā kārī ladhāt*, who took the rupees. The final *a* of the past tense neuter is often dropped, thus, *tyā-nī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tā l'hātā-tā*, they were eating, *tī rad'tī tī*, she was crying, *pāp kīdā kī*, sin has been done, *chālēl kī*, I have walked, *tar'itī l'itā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. Thus *tā* is perhaps only abbreviated from *hōtā*. It is, however, possible that it is identical with Marāṭhi and Mēwāṭi *thā* and the Bundēli *tō*. This latter form at least seems to occur in *tō l'itā*, I took, *lat-thā*, you took. Compare *basī rah'nā* etc., he is sitting.

The future is formed by adding an *s* suffix, as in Gujarāṭi. In the third person singular and plural, however, we usually find the Marāṭhi forms. Thus, *kar'sī*, I shall do, *kar'si* and *karī*, thou wilt do, *karī* and *kar'ā*, he will do, *kar'sā* and *kar's*, we shall do, *kar'sā*, *kar'sā(l)*, and *kar'sā*, you will do, *kar'tī(l)* and *kar'tā*, they will do. The form *karī* is said to be occasionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *tā ch'ānā*, (if) I had recognized; *tō āp'ā gēt l'harā*, he would have fallen if he were to fall; *tī ch'ānā*, (if) she had given.

The imperative is formed as in Marāṭhi, thus *kar*, do, *ch'ān*, go on.

An infinitive is formed with the suffix *ā*, thus, *kar'ā*, to do, *ch'ānā*, to go on. Sometimes *hō* is added to the conjunctive participle, thus, *kar'hō*, going, *ch'ān'hō*, going on.

Other verbal nouns end in *nā*, *ā*, and *uā*; thus, *nāch'nā*, dancing; *lhāwā-lē*, in order to eat; *ṣāṅg'uā-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *ṛēt*, coming; *lhātā* eating. The past participle passive ends in *ā* or *nā*; thus, *lṛā*, *līdā* or *lar'nā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāk'nā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gaṛāl* and *gaṛōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōt bhar'uā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *i*, to which *n*, *nē*, *nī*, *ṣan*, and *ṣanī* may be added. Thus, *dēi*, having given; *uthin* and *uthinā*, having arisen; *lhāyinī*, having eaten; *lēi-ṣan*, having taken; *mhanī-ṣ'nī*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done; *mhanūn* and *mhūr*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *i*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

1.—NOUNS.

	Masculine.		Feminine.		Neuter
Singular.					
Nom.	ḍḍp, a fat	ḡḡ'ḍḍ, a horse	ḡḡi, a cow	ḡḡḡ, a mare	pḍp, a mil.
Inst.	ḍḍp-ḡi	ḡḡ'ḍḍ-ḡi	ḡḡi-ḡi	ḡḡḡ-ḡi	pḍp-ḡi.
Dat.	ḍḍp-ḡi.	ḡḡ'ḍḍ-ḡi.	ḡḡi-ḡi.	ḡḡḡ-ḡi.	pḍp-ḡi.
Acc.	ḍḍp-ḡi	ḡḡ'ḍḍ-ḡi	ḡḡi-ḡi	ḡḡḡ-ḡi	pḍp-ḡi
Gen.	ḍḍp-ḡi	ḡḡ'ḍḍ-ḡi	ḡḡi-ḡi	ḡḡḡ-ḡi	pḍp-ḡi.
Loc.	ḍḍp-ḡi	ḡḡ'ḍḍ-ḡi	ḡḡi-ḡi	ḡḡḡ-ḡi	pḍp-ḡi
Plural.					
Nom.	ḍḍp	ḡḡ'ḍḍ, ḡḡ'ḍḍ	ḡḡḡ	ḡḡḡḡ	pḍp
Loc.	ḍḍp-ḡi	ḡḡ'ḍḍ-ḡi	ḡḡḡ-ḡi	ḡḡḡḡ-ḡi	pḍp-ḡi.

ADJECTIVES—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *ḍḍḍḍḍḍ*, small fem. *ḍḍḍḍḍḍ*, small fem. *ḍḍḍḍḍḍ*, plural *ḍḍḍḍḍḍ* and *ḍḍḍḍḍḍ*, from *ḍḍḍḍḍḍ*, with *ḍḍḍḍḍḍ* (ḡ).

The adjective *ḡḡḡḡḡḡ* from occasionally common. Thus, *ḡḡḡḡḡḡ ḡḡḡḡḡḡ*, in the small house.

II - PRONOUNS

	I		Thou		He	She
	Singular	Plural	Singular	Plural		
Nom	mī, mas	kam ām ājan	tū	tum	he	hiy
Instr	mī mē	āmī āmāḥ	tū, te nī	tum, tumḥi	he nē	hiy nē
Dat	ma ī	ām ī	tē ī	tum ī/ī	he ī	hiy ī
Gen	ma na	ām na	te na	tum na	he na	hiy na

	It, that, he			
	M	F	N	Plural
Nom	tī	tī	tī	tī tī
Dat	tī ī ī	tī ī	tī ī ī	tī tī ī
Gen	tī ī-na	tī na	tī ī-na	tī tī na

Singular: *tī* = It, that, he; *tī ī* = to it, to that, to him; *tī ī-na* = of it, of that, of him. Plural: *tī tī* = they; *tī tī ī* = to them; *tī tī na* = of them.

III - VERBS

A —Verb Substantive —*As'na, A'na* to be

	Present		Past		Future		Imperative
	Singular	Plural	Singular	Plural	Singular	Plural	—
1	st	stas	estā	estāt	estis	estitis	
2	stis	stas	estis	estāt	estis	estitis	estis
3	stis	stas	estis	estāt	estis	estitis	

B — Finite Verb — *I'ag'na*, to fall

Verbal Nouns *ṣiḏū* *ṣiṭ'na* *ṣaḏ 12*, *ṣaḏ : 5 12*

Participles—Present ḡāḡ , ḡāḡ ; Past, ḡāḡ , ḡāḡ ; Pluperfect, ḡāḡ ; Future ḡāḡ .

Conjunctive Participle *pañ pañer* *pañ san* having been

	Present	Past	Future	Imperative
Sing.				
1	pa:las	pa:q ^h an̄ (-an̄)	pa: ^h au	
2	pa:las	pa:q ^h an̄	pa: ^h an̄	pa: ^h
3	pa:q ^h as	pa:q ^h an̄	pa: ^h q ^h	
Plur.				
1	pa:q ^h as	pa:q ^h an̄ (-an̄)	pa: ^h an̄ (-an̄)	
2	pa: ^h as	pa: ^h an̄	pa: ^h an̄ (-an̄)	pa: ^h
3	pa: ^h as	pa: ^h an̄ (-an̄)	pa: ^h an̄ (-an̄)	

Present definite *am p'ist'it'* Imperfect *am p'ist'it'si*, Future *am p'ist'it'si* Past Conditional *am p'ist'it'si*

Some small other vertebrates. In regard to the small vertebrates, the following table is given:

C-I-regular Verbs-
to take part in the life of the community

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāthī. The third specimen has been translated from a Marāthī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No 65]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHANDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH)

कोणी-एक माणसले दोन आडोर म्हतस । त्यामाना धाकला आपले वापले म्हनना, वावा, मना हिमाले जी जिनगी वेई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनगी आपनी समटी जिनगी लयिनी दूर देसमा निवी-ग्या । आनी तठे आपनी समटी जिनगी उडाई-दिदी । त्यानी समटी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देमना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा डुकरे राखाले लावी-दिधा । डुकरे जो कोंडा खातस तो कोडा राजीखपीयी खायिनी आपन पेट भरता । पन तो वी त्याले मिळना नही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना वापना नोकरमा किलेकले पुरेनी उरे इतली भाकर मिळमनी मी भुक्क्या मरस । मी उठिसनी मना वापना गमे जास आनी त्याला म्हनम, वावा, तुनी समोर देवना मी अपराध कया । आते मी तुना आडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठनी वाप-गमे गया । तो दूरच शे तितलाकमा त्याना वापनी देखा । त्याले दया वेईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आडोर आपना वापले म्हनना, वावा, आते मी तुना आडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन वाप चाकरले हाक मारिसनी म्हनना चागळी कुडची लेईनी त्याना अगमा घाला, हातमा मुटी घाला, पायमा जोडा घाला । खाई पियिसनी मजा करवो चला । हो मना आडोर मरी ग्या था, तो आते जिवंत हुई उना, तो खोवाई ग्या था, तो मिळना । आनी त्या मजा कर लागनात ।

इवाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन वजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । ती म्हनना तुना भाऊ मजामा उना शे म्हनून तुना वाप मेजवानी करम हे ऐकिसनी त्याले राग उना, आनी तो घरमा जायना । म्हनून त्याना वाप बाहेर उना आनी

भारजव करी लागना । आडोर बापले स्नना बाया देस मी रती इत- रसीम न ज्ञा तुनी
चाकरी करम पन तुमना हुकूम आज लगन मोटा नही । तरी जी मान मना मना दसा
खाया पिवाले एक बकरीन वज पन टिध नही । पन ज्ञाने तुनी जिनगी रती जायासा ज्ञाने ज्ञाने
तो तुना आडोर येता बरोबर तू त्यानी-करता मेड्यानी करम । तपक बाप तपक- मना,
पोया, तू मना पास शे । आनी मना पान जे काही ज ते समट तुनच शे । पन ज्ञा तुना
भाऊ मरी ग्या था, तो जिवत हुई उना, खोवाइ ग्या था तो सिक्का । स्नुन बापन हुइ
होइमनी मजा करवी हे बरोबर शे ॥

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēk mānas-lē dōn āndōr whatas. Tyā-mā-nā dhāk'lā āp'lē bāp-lē
A-certain man-to two sons were Them-in-of the-younger his-own father-to
mhan'nā, 'bābā, ma-nā hissā-lē jī jin'gī yēi tī mā-lē dē' Ānī
said, 'father, my share-to what property may-come that me-to give' And
tyā-nī tyās-lē āp'li jin'gī wātī didī Thōdā-oh dīn-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
āp'nī sam'dī jin'gī layī-nī dūr dēs-mā ninghī-gyā Ānī
his-own all property having-taken a-far country-into having-started-went And
tathē āp'nī sam'dī jin'gī udāi didī Tyā-nī sam'dī
there his-own all property having-squandered was-given Him-by all
jin'gī udāi didī, ān tathē mōthā dukāl pad'nā Ānī tathē
property having-wasted was-given, and there a-great famine fell And there
tyā-lē khāwā-piwā-nī mōthī pañchait pad'nī. Ānī tathē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell And there he that country-of
ēk jan-nī ghar rhāy'nā Tyā-nē tyā-lē āp-nā khēt-mā duk'rē
one person-of (at)-house remained Him-by him-to his-own field-into sown
rākhā-lē lābī didhā. Duk'rē jō kōndā khātas tō kōndā
to-keep having-employed was-given Sown what husks eat that husks
rājī-khushī-thī khāyī-nī āp'na pēt bhar'tā Pan tō bī
gladness-with having-eaten his-own belly would-have-filled But that even
tyā-lē mil'nā nahī Tawal tō sudh-war unā, ānī mhanā lāg'nā kī,
him to was-obtained not Then he senses-on came, and to-say began that,
'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it'li
'my father-of servants-among several-to having-sufficed might-be-spared so-much
bhākar mil'as'nī mī bhukyā maras. Mī uthī-s'nī ma-nā
bread having-been obtained I hungry am-dying. I having-arisen my
bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dēw-nā mī ap'rādh kayā, itē mī tu-nā āndōr rīharī hōw;
God-of (by)-me sin was-done, therefore I your son having-could take
 lāyak nahi Mā-lē tu-nā ēk pagārī chīkar kar' 'Aya mhan'ī sī
worthy am-not Me-to your one paid servant male.' So having-could
 tō uthīnī bāp gamē gayā. Tō dūri-ch sū tū'lik-mā
he having-arisen father near went He at-a-distance is in the-very time
 tyā-nā bāp-nī dēkhā. Tyā-lē davā yī-s'nī tō tū'lik-mā
his father-by was-seen. Him-to compassion having-come he having
 pāna daw'dat gyā ānī tyā-nā galā-mī pidi-s'nī tū'lik-mā
near running went and him-of on-the-neck having-fallen having
 līdhā Tawāl āndōr āp-nā bāp-lē mhan'nī, 'bābā ātē mī
was-taken Then the-son his-own father to said, 'father, now I
 tu-nā āndōr mhanī-lōwā-lō lāyak nahi, tu-nī samōr Dēw-nā mī
your son to-be-called worthy am-not, your in presence God-of (by) me
 ap'rādh kayā.' Pan bāp chīkar-lē hīk mīrī-s'nī mhan'na,
sin was-done' But the-father servant-to a-call having-struck said,
 'chāng'li kud'chī lū-nī tyā-nā ang-mī ghālā, hat-mā munda ghā,
'good a-robe having-taken his body-on put, hand-on a-ring put,
 pīy-mā jōdā ghālā, khī-pīyī-s'nī majī lār'wō-chālī Han
feet-on shoes put, having-eaten-and-drunl merriment let-us-male This
 mā-nā āndōr marī gyā thā, tō atē jiwant hūi unī, tō
my son having died gone was, he now alive having-become came, he
 khōwāi gyā thā, tō mī'nī' Ānī tū'lik-mā majī karū
having-been-lost gone was, he is-found' And they merriment to do
 lāg'nāt.
began

Ibāg tyā-nā mōthā bhīū khūt-mī hotī Tō ghar yēt
At-this-time his elder son field-in was He to-house coming
 hōtā Tō ghar-nā najik unā tawāl tyā-lē nīch'na bajīw'na aikū unā
was He house-of near came then him-to dancing music to-hear came
 Tawāl tyā-nī ēk chīkar-lē bolīyī-s'nī ichārī, 'athū kāy chālī
Then him-by one servant-to having-called was-asked, 'here what going
 rhar'na?' Tō mhan'nā, 'tu-nī bhīū majī-mā unā-ē, mhanūn tu sā
was?' He said, 'your brother health-in come-is, therefore
 bāp mīj'wīnī karas' Hē mīrī-s'nī tū'lik-mā rāg unā, ānī
father a-feast is-making' This having-heard him-to anger came, a
 ghar-mī jāw'nī Mhanūn tyā-nā bīp bābār unā, ānī
house-in would-not-go Therefore his father out came, a
 karī līg'nā Āndōr bīp-lē mhan'nā, 'bābā, dēkh, mī
to-make began The-son father-to said, 'father, see, I
 wārīs jīvī tu-nī chāk'rī karas, pan tum-nā hā
years have gone your service cri-down, but your

mōdā nahī, 'tārī-bī mā-lē ma-nā sōb'ti barōbar khāwā piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat and drink one
 bak'rī-na bachcha pan dīdha nahī Pan jyā-nē tu-nī jin'gī
she-goat-of young-one even given is-not But whom-by your property
 randī-bāji-mā udāi dīdhi, tō tu-nā āndōr yētā barōbar
harlotry-in having-wasted was-given, that your son, on-coming immediately
 tū tṛā-nī kar'tā mēj'wānī {karas' Tawaḷ bāp āndōr-lē mhan'nā,
you him-of for a-feast make.' Then, the-father son-to, said,
 'pōryā, tū ma-nā pās sē, ānī ma-nā pāna jē kāhī sē tē
'son, you of-me near are, and my near what some-thing is that
 sam'da tu-na-oh sē Pan hau tu-nā bhāū marī-gyā thā, tō jiwant
all your-alone is But this your brother dead-gone was, he alive
 huī unā, khōwāi-gyā thā, tō mī'nā, mhanūn āpan khush
having-become came, lost-gone was, he is-found, therefore we glad
 hōi-s'nī majā kar'vī hai barōbar sē'
having-become merriment should-be-made this proper is'

[No 66]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDISI

SPECIMEN II.

STATEMENT OF A WITNESS

(DISTRICT KHANDISH)

मी १५ तारखेना सिद्धेयाने वाजार गयाल । मी चुडामण, तानाजी, एकत्र गाडीसा गयात । वाजार करोसन परत उनात । दीन निरगुडीनी जोडे गया । यर्मो अर्धा माइय गाडीनी तेच पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गाडीसा ग्या । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माइन दोन साद्या एक साल वधे रुपये ३३ आन रुर्दा आग्रजी आडीच रुपयाना दतना सात पी गया । तानाजीन गासडी माइन मो साद्या खनना तुकडे तीन, वधे रुपये सात, पी गयात । तेसा वधे चार रुपये आन तीन रुपयाना रुर्दा आतात । एक चोरन मग भाग्य टोपना । मग ते चोर निरगुडीनी वाग यरा पळना । मग आमन मामान आधरोमन घरमी ग्या । तीच पोलीस पाटीलना खबर करना । तया त्या चोर एकर कापी आतगाना । मग तामन घरार पाहारा वठाई दीना । त्या लोक कळ्याऊ उना ते आपणा या मातूम नाश । ते चोर आमने गावना सत । आन ते मना जमेस देवामा सत । चोरना वाग आक्रमण कर त्या मारतात असण्या । मनी वल्लभ दिनातना ॥

[No. 66]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚL

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESE.)

TRANSLITERATION AND TRANSLATION.

Mi panirā tārkhā-nā Sindkhedya-nē bājār gayāl. Mi, Chuḍāman
I on-the-fifteenth date Sindkheda-of bazar(to) had-gone. I, Chuḍāman
 Tārājī ēka-chi gāḍi-nā gayāl. Bājār karī-san parat unāt.
Tārājī. The-same carriage-in had-gone. Marketing having-done back we-came.

Din Nīnguḍi-ni-jōḍē gayā. Warai ardhā māil rāhini tēth-pāwat unā.
The-day Nīnguḍi-of-near went. Warai half a-mile remained there-up-to (we)-came.

Tē chōr āḍi-nā jāyā. Ek chōr-na āgaḍ mār-nā. tō ma-ni gāl-nā
The thieves arose became. One thief-by store was-thrown, that my wheel-to
 lāḡā. Chōr-na gāsḍi sōjirā. Ma-ni gāsḍi ān Tārājī-ni gāsḍi
hit The-thief-by bundle (of-clothes) was-loosed. My bundle and Tārājī-of bundle

sōḍi. Manē gāsḍi-māin dōn sādya, ek sālū. bandhē rupayē tētis
was-loosed. My bundle-in-from two saddles, one saddle, whole rupees thirty-three
 ān khundā āngraji āḍi-chi rupayā-nē itnā māl
and copper-pieces English-coin, two-and-a-half rupees-of so-much property

li-gayā. Tārājī-na gāsḍi-māin san sādya khar-nā tukḍā tin, bandhē
was-taken-away. Tārājī-of bundle-in-from six saddles khar-of pieces three, whole
 rupayē sāt li-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of

khundā āḍi. Ek chōr-na ma-lā khālā pōch-nā. Maṅg tē chōr
copper was One thief-by me-to appear was-pierced. Then those thieves
 Nīnguḍi-ni bāg-nā pālā. Maṅg ām-na sāmān āvīti-san Warai
Nīnguḍi-of garden-up-to ran. Then our luggage having-collected to-Warai

gayā. Tīhā pōis pāḍi-nā khar kar-nā. Tāvīḷ tyā chōr hajār
was-not. These police notified information was-made. Then those thieves present
 lēḷi āvī-nā. Maṅg tyā-na ghar-nā pāḍi bāḷi dīnā. Tyā
at-on were-not. Then by-him house-on came-to having-placed was-given Those

loh khar-nā unā tē āpā lā māḷam rāḥā. Au chōr ām-nē gār-nā
people when came that to-us anything from was-not. Those thieves our village-of

sat; ān tū ma-nā hamēs dūkhā-mā-si. Chōr-rī *we* *are* *being* *in* *trouble*
were; and they we-to always eight-u-ore *The-thieves-of* *just* *u-ore* *are* *the*
 tyā mārītī ām-lā Mīlāī wākh *enough*
they would-have-beaten us-to *Therefore recognition* *was* *there*

FREE TRANSLATION OF THE FOREGOING

On the fifteenth I had gone to the bazar of Suddhānā and Chāḍhān. There we went in the same carriage. After having done marketing we returned. On the way we went to Nirgudī and came so far as half-a-mile from Warsi when we were waylaid by thieves. One of the thieves threw a stone which hit me on the chest. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two shawls, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coin. From Tānāji's bundle they took six shawls and three pieces of cloth and seven rupee-cash, of which four were in whole rupees and three in copper. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirgudī, and we collected our loot and went to Warsi. There we made an information to the police-magistrate. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

¹ Sūtra or division of the *Kāṇḍī* is not found.

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN III.

(DISTRICT NIMAR)

A POPULAR TALE.

एक छोकरा निसाळे जिगुवाळे जाता-ता । त्याए एक दाडा एक छोकरीनी वस्तु चुरावीने त्याए ते पोतानी मायळे दीदी । तिणें छोकरीले मित्रा करवी ते न करतां उज्जटी घावामकी दीदी, ने त्याळे एक जाव फळ खावाळे दीद । त्या-उपरांत पछी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोठ्या मोठ्या चीया करवा आगा । कीई एक टाडे तो चोरीमां पळ्डायना । पछी त्याळे फांगी ठेवाले सरकारना मिणई जई गया । तो तमासा जीवा-करतां जोकोना घाट मळना-ता । तडे त्यांनी माय-वी एईने हुमासा आखी आखीने रडती ती । तीळे देखीने तो त्याए सरकारना मिणईले साग के दादा हो, एक वखत माणी मायना वरी माणा मिळाय करावा । त एकीने त्याळे दया वनी वरी त्यांण तिळे पासि बळावी । ते वखत चुकामां त्याए तिणें कान जावी खादा । अयि जोईने लोक मांगवा आगा, काय-हो खराव से आज पोया । जीवा, जीवा, आज फांगी जावानी वखत वी अयि म्हा पातक करवाळे वी चुकना नही । त एकीने त्याए उत्तर दीदा । माउ हो, माणी विनंती ऐका । ने या मायना प्राण वी ये वखत जीदा तो-वी मये दोन आगता नही । असें कां मागव के, मूळ मी न्हा, हीना, तदळ निमाळ्माती एक छोकरीनी वस्तु ने चोरावीने ईना-पासि दीदी, तदळच ये माणा पारपत्य करती, ने मळे जांव फळ न देतो, तो आज ये दया मळे कां प्राप्त होती ।

CENTRAL GROUP

SPECIMEN III

A POPULAR TALL

(DISTRICT NIVAR)

TRANSLITERATION AND TRANSLATION

Ek chhōk'rā nīśālē līkh'wā-lē jītā-tī Tāc' ek dādā ēl
One boy in-a-school to-learn going-was Brother one dad a
 chhōk'rā-nī wast churivīnē tvāc' tē pōtī-nī mīy-le dādā
boy-of a-thing having-stolen by-him that has-own mother-to was given
 Tič chhōk'rā-lē śikshā karvī tē na barīti ultī
By-her the-boy-to punishment should-have-been-done that not doing on-the contrary
 śāh'śkī dīdī, nē tvā-lē ēk jūmb phal khawīlē dādā tvā
applause was-given, and him-to one guava fruit eating for was-given That
 up'rāt pachhī tō chhōk'rī jāsī jāsī mōthī hōtī gāvā, tāsī tāsī mōthī
after then that boy as as great becoming went so so great
 mōthīvā chōrvī kar'wī lāgā Kōi ēk dīdē tō chorī-mī pūdhīvā
great thefts to-do began Certain a on-day he in-a-theft was caught
 Paohhī tvā-lē phāsi dēwā-lē Sarkār-nī śipū hī gāvā
Then him-to hanging give-to Government-of police having-taken went
 Tō tmāsī jōwā-kar'tī lōkō-nī thit maj'nī-tī tathē tvā mīy
That spectacle seeing-for people-of a-crowd gathered-was There his a mother
 bī cī-nē husāsī līkhī-lākhīnē rad'tī-tī Tīlē cakkhar' tō
also having-come sobbing making crying-was Her-to having seen the
 tvāc' Sarkār-nī śipū-lē śingā lē, 'dādā hō, ēk vādāt
by-him Government of the-police to it-was-told that, 'brothers O, a time
 mīnī mīv-nā wai mīnī milip karīwī' Tā vānē tvā
my mother-of and my meeting should-be-nale' That having-told the
 dayā wānī, wai tvāc' n-lē pāsī balīvī Tē wāhīvā chīnī
party came, and by-them her-to near was-called That a-thing was-called
 tinī kīn chīvī khīdī Avī jūnī Tē vāhīvā
her car having-bitten was called This having-seen the
 'kāv, hō, kharīb sē tū pōryā jōwī, jōwī, Āū pāsī
'what, O, bad is this leg! Look! Look! This one is going to be

[illegible]

FREE TRANSLATION OF THE FOREGOING.

[illegible]

The dialect spoken by the Kun'bis of Khandesh has been returned as Kun'bi or Kun'bāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khândeshī, as will be seen from the Parable of the Prodigal Son which follows

[No. 68]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHĀNDEŚĪ

SO-CALLED KUN'BĀŪ DIALECT

(DISTRICT KHANDISH)

कोणा एका माणूसले दोन आडोर होत । त्या-मजगल्या धाकला आडोर बापले मग्न, दावा, आपले घरमा जी पैसा होई व मनि हिमाली जे येई, ते माले दे । मग त्यानी जे घरमा जेत ते त्याले दिव । मग घोडा दिनमा धाकला आडोर मसद जमा करन जाय देगमा ग्या । आणि त्या गांवमा जाईमन, आपणा-जोडे जे होत ते मार घेनयाजीमा खचो टाक । मग त्या देगमा मोठी आखाडी पडनी । त्या-मुये त्याना मोठा हाल जायात । तथय तो त्या देग मभारी माणस-पान ज्याईमन राहिला । मग त्या माणूसने आपना खेत-मभार इकर चाराले धाड । तथय दुसरे जे साल खात होत त्या-वर आपन पोटा भरव अस त्याने घाटन । मग त्याने कोणी काही दिव नाही । मग तो सुद-वर येऊन बोलना, मना बाप-पान ज्या चाकर शेतस त्यामने पोटाभर भाकर मित्रम आणि माले खावाले बी मिळत नाहीं । मी मना बाप-पान जाईमन, त्याने मागस की, मां आभायना-विरूद व तुना-ममोर पाप व्हे । आते-पाईन मी तुना आडोर जे अस नाहीं । तु-पान जे पाप शेतस तसे माले-बी ठेव । मग उठीमन बाप-कडे ग्या । तथय तो दूर जे इतर देगामन त्याने फार वाईट घाटन । मग तो धावत येईमन गळामा मिठी घाली, व त्याना मुका मिधा । मग आडोर त्याले बोलना, आभायना-विरूद तुना ममोर मी मोठ पाप व्हे म्हणून आते पाईन मी तुना आडोर जे अस बोलन खर नाहीं । त्या-वर आपले चाकर माणूसले मांग, पागला भगा आनिमन याना आग-मभार घाल । त्यान हात-मभार मुदी व पायमा जत घाल । मग देगामन गुमान होख । ही मना आडोर मरी गयता तो फिरीमन जीवत जाया । जे देगामन त्याना मोठा आनंद जाया ॥

तथय त्याना मोठा आडोर खेतमा होता । त्यान घर-पान येईमन पाजत नायत फिर । तथय एक माणूसले मोध, हे काय जे । मग त्याने मांग, तुना धाकला भाड घेत जे । आणि तुना बापले सुखरूप येईमन मिळना म्हणून त्याले मोठा आनंद जाया । तथय तो मोठा रागमा येईमन घरमा जायना । त्या वखत त्याना बाप त्यानी मसदत घाली पागला । त्या वखत तो बापले म्हणू लागता की देख, मी इतला बरीम जाया पाकरी वरम आनी तुम मीमन कधी मोड नाहीं । असा अमीमन मना मोवती बरोबर मागे फोहर-शी दिव नाई । त्या आडोरनी तुना मसदा पैसा रडोपाजी-मभार खचो टाका, आन तो तुना मसदत मोठ देग खावन व्हे । बाप त्याले बोलना की, तूं मा पान जे आणि मनपान जे जे ते दो मसद मुद ते । पन ही तुना भाऊ ग्या होता तो माले येईमन मिळना म्हणून तो मागे घाटत जाया मी बरोबर जे ॥

CENTRAL GROUP.

System Design Document

~~DEAR FATHER~~

[illegible]

it'ka dēkhī-san tyā-lē phār wāt nāt'na Mang tō dharat yān
this-much having-seen him-to very bad was-felt Then he
 galā-mā mithī ghālī, wa tyā-nā mukā hidi Mang tō
the-neck-in embracing was put, and his kiss was taken Then he
 bōl'nā, 'ābhāy-nā-virūd tu-nā-samōr mī mōthā pīp lā, mhanū
said, 'the-heaven-of-against-of-thee-before be-me great sin was done, therefore
 ātē-pāin mī tu-nā āndōr sē asa bōl'na khara nīhī' Tvā-wakhat pīp
henceforth I thy son am so to-speak true is not' That-by he
 chākar-mānūs-lē sānga, 'chānē'lā jhagī ām-san vānī mhanū
servants men-to it-was told, 'good a-robe having-brought this-of on-the-ye
 ghāl Tyā-na hāt-majhār mundi wa pāy-mī putā ghāl. Mang dēkhī-san hāt
put His hand-in a-ring and feet-in shoes put Then having seen
 hōsū Hau ma-nā āndōr marī gay-tī tō phurī-san jīwat yān
we-will be This my son having-died gone was he again alive became'
 Hē dēkhī-san tyā-lā mōthā ānand jīvā.
This having-seen him-to great joy became

Tadhay tyā-nā mōthā āndōr khēt-mā hōtī, tvā-na ghar-pīn vān
At-that-time his elder son field in was, him-by house-near having come
 wājat nāchat aīka Tadhay ēk mīnus-lē sōlha, 'hān lāy tō
music dancing was-heard Then one man-to it was asked, 'this what is'
 Mang tyā-nē sānga, 'tu-nā dhāk'lā bhāū vān sē ām tu-nī bāp-lē
Then him by it-was-told, 'thy younger brother come is And thy father to
 sukh'rūp yēi-san mī'nā mhanūn tvā-lē mōthā ānand jīvī' Tadhay
safe having-come was-obtained therefore him-to great joy became' Then
 tō mōthā rāg-mā yēi-san ghar-mī jīv-nī, Tvā-wakhat tvā-nī bāp
he great anger-in having-come house-in would-not-go. At-that-time his father
 tyā-nī sam'jut ghālī lāg'nī Tvā-wakhat tō bāp-lē mhanū hānī hī,
his persuasion to-put began At-that-time he the-father-to to-say began
 'dēkh, mī it'lā waris jīvī chīk'rī karis inī tu na sūn'na hōhī
'see, I so-many years became service am-doing and thy order
 mōda nūhī Asī asī-san ma-nī sōh'tī-barōbar mī-lē phōtā hī dūa
was-broken not Such having-been my friends-with me-to a-little even was even
 nāī Jyā āndōr-nī tu-nā sam'dī prāsī randī-bījī-majhār hārchī
not Which son-by thy all money harlotry-in having given
 ān tō ānā mhanī-san mōthā jīwan khīwan jīy' Bāp tyā
and he came therefore great a-few calug is-made' The father to
 bōl'nā kī, 'tū mī-pān sē inī ma-na-pān jī tō tū-lā sūn'na hōhī
said that, 'thou me-near art and I with what is that too old
 sē Pan hau tu-nā bhāū gay hōtī, tō mī-lē vān
But this thy brother gone was, he me to having-come was
 jō mā-lē ānand jīvā tō barōbar sē
what me-to joy became that proper is'

DĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below

The so-called Dāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *pal*, to run, is pronounced *pāl*.

The cerebral *n* is very irregularly used. Thus we find *ānā* and *ānā*, he came; *lāg'nā* and *lāg'nā*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tin* and not *thī* or *tī*; thus, *dur-tin*, from a distance

'I' is *mā* and *mī*; 'we' *āmhi* and *āpan*, 'you' *tumhi*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wātā*, which share; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sag'la*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōthā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāthī form *jāin*, I shall go; but *mhan'sū*, I shall say, infinitives such as *mhanu-lā*, in order to say, etc

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father, *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE)

कोणता-वेक गोहाला दोन पोसा जतात । त्याचून लाहाना पोसा वांसला म्हणु लागना, वा, जी आपली आमदानीना वाटा देणा ज्वा ती माला दे । मग वांसने त्यासला आपली आमदानी वाटी दीवी । मग बोडाच दीवसमा लाहाना पोसा आपली वाटानी आमदानी मगळी गोळा-करीसनी येखांदी सुलख-वर निवी गया । तठे उघाळपणा-खाल वागना, व आपनी आमदानी मगळी पण कुल उडवी टाकी । त्या-पासन मगळ खर्ची गया । मंग त्या सुलख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी चेला पडी । मंग तो त्या सुलख-मा वेक गोहो-पान जाई रहीना । त्या गोहोनी त्याले आपना डुकरा चारला खेतमा लावा । तठ डुकरा जी काही

खात त खाईसन पेट भरया असी तेनी मनमा बना, य कोनो काही त्याने दीधा नही। मग ते सुद-घर आणा, य मनमा म्हणाले लागा, मना वांमना घर मोहकरी गोष्टीमने जगा पोट भर भा-करी मीकतीस, य मा ते भुव्या मरम। मा आता मना वांमना घर जाइन, य त्याने म्हणु अरे मना वांम, मी देवना समोर य तुना समोर मोठा पाप क्या, मा तुना पोसा काई नई। पण माले तुना येखादा मजुरकरा-मारखा राख। अमा मनमा इंगार करीमनी वांम नई गया। तबडा मफार तो दुगतीन देखताच वांमला मया आनी आनी त्यानी जाइमनी पोसाया गळाला वीलगी पडा, य त्याना गुरका लीधा। तबळ तो पोसा म्हणुला लागला, वांम, मा देवना समोर य तुना समोर मोठा पाप करना। आता मा तुना पोसा नही। मग वांमनी आपण येक कमाराला सागा की, घरमा काई काडा कांडा क्या तर त्याला सायाला दे। य हातमा येखादी सुदी य पायमा पायतन ज्वा तो घाली दे। मग आपण मजा कर। हाट मना पोसा मरी गयेळ व फीरसनी जीवत जाया य दवडेळ तो सापडना। तबळ मजा कर धी लगनात।

तबळ तेना वडील पोसा खेतमा म्हता। तो घर-कडे येवाले लागा तदळ त्याने वाई पाजा य नाप ऐकु आना। तदळ मजुरकर-पयकी येक जणला तो इचार धी लगला, हाई गमत फसानी छ। तरउ मजुरकरनी त्याके सागा की तुना भाऊ घना-इ आनी तो वांमला सुनि-मनमाने थई मोत्रना म्हनीसनी वांसनी मोठी जेवनायळ कई। तबळ तो रागे भरना य घरमा काई जाइ-गा। मग तेना वांम त्याले बाहिर येईसनी समजावाले लागा। पन त्याने वांमला सागा की, मी इतका दीवस तुनी चाकरी करीमनी तु सांगिल तस्या ऐका कधी तुना मयद मोडा नही। मां मगा सेणास-वरोवर कधी सलगी कर दीधी नही। आनी त्यानी तुनी मगळी टोणत पत्रगीतीना घर नासी टाकी, तो हा तुना पोसा बना तबळ त्यामाठीं मोठी जेवनायळ कई। तरउ वांम त्याला म्हणु लागा की, तु मना-जवळ नेहमी जतास, य हाई मगळी आमटानी तुनीच धी। पन आपन सगळा मीकसनी मजा कर। कारण हाक तुना भाऊ मरी गयेळ ता फीरिमनी जीवत जाया य दवडेळ तो सापडना।

[No 69]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Kōntā-yēk gōhā-lā dōn pōsā whatāt Tyā-hūn lāhānā pōsā bās-lā
A-certain man-to two sons were. Them-from the-younger son father-to
 mhanu lāg'nā, 'bā, jī āp'li ām'dānī-nā wātā dēnā whawā tō
to-say began 'father, which my-own property-of share to-be-given might-be that
 mō-lā dē' Mang bās-nē tyās-lā āp'li ām'dānī
me-to you-give' Then the-father-by them-to his-own property
 wātī dīdī Mang thōdā-ch dīwas-mā lāhānā pōsā āp'li
having-divided was-given Then few days-in the-younger son his-own
 wātā-nī ām'dānī sag'li gōlā-karī-s'nī yēkhāndī mulakh-war ninghī
share-of property all together-made-having a-certain country-to having-gone
 gayā Tathē udhāl'panā-khāl wāg'nā, wa āp'nī ām'dānī sag'li pan kul
went There restlessness-with he-behaved, and his-own property all wealth all
 ud'vī tākī Tyā-pās-na sag'la kharchī-gayā Mang tyā
having-squandered was-thrown. him-near-of all was-spent Then that
 mulakh-war mōthā kāl padā Tyā-pāsina tyā-lā mōthī yēlā padī Mang
country-in great famine fell Therefore him-to great difficulty fell Then
 tō tyā mulakh-mā yēk gōhō-pān jāī rahinā Tyā gōhō-nī
he that country-in one man-to having-gone lived That man-by
 tyā-lē āp'nā duk'rā chāru-lā khēt-mā lāwā Tathā duk'rā jī
him-to his-own swine to-feed into-field he-was-applied There the-swine which
 kāhī khāt tē khāī-san pēt - bhar'wā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
 wa kōnī kāhī tyā-lē dīdhā nahī Mang tō sud-war ānā, wa
and by-any-one anything him-to was-given not Then he senses-on came, and
 man-mā mhanā-lē lāgā. mā-nā bās-nā ghar mōl'karī gōhōs-lē kaśā
rand-in to-say began, my father's in-house servants people-to how
 pōth-bhar bhātrī mūltī-sā, wa mā tē bhukyā maras Mā ātā mā-nā
belly-full bread obtained-is; and I then with-hunger die I now my
 bās-nā ghar jāīn wa tyā-lē mhan'su, 'arē mā-nā bās, mī Dēw-nā
father-of house shall-go and him-to will-say. 'O my father, by-me God-of
 samōr wa tu-nā samōr mōthā pāp kayā, mā tu-nā pōsā lāī nāī.
before and of-thee before great sin was-made, I thy son any-how am-not.

Pan mī-lē tu-nā yēkhāndā majur'kara-sār'khī rāh' ' *Ascend-upon* *some one*
But me-to thy some one servant-like leap ' *So* *ascend-upon* *some one*

karī-s'nī bīs-kadī gayī Taw'dhā-majhūr tō dur-mā *Having-made* *father to he-went* *In the-memorable* *has from-a-distance* *come*

bās lā mavā inī, ānī tyā-nī jū-s'nī pōsī mā gāhī *father to pity came, and him-by having-gone son-of the-n el-to term* *there*

padā, wa tvā-nā gur'ī lidhī Tawā tō pōsī mhanā *fell, and his a-lis was-taken* *Then that son to-tow* *be-came* *there*

mā Dēw-nā samōr wa tu-nī samōr mothī pīp karī *I God-of before and of-thee before great son made* *Now I* *the* *son*

nahī' Mang bās-nī āp'nī yēk kamīrā-kā singī *am-not* *Then the-father-by his-own one servant-to it-was-told that* *'the* *son*

kāi-kindā-kōndī whawā tar tyā-lī khawā-lā dē, wa hīt-mā *something if-there-be then him-to to-eat give, and the-hand-in* *the*

mudī wa pāv-mā pāv'tan whawā tō ghāī dē, mang *ring and the-feet-in shoes if-there-be that having-put-on give, then* *the*

majr karu Hāu mā-nī pōsī marī gāhī, wa phīr sū *meriment shall-make* *This my son dead had-gone, and again* *the*

jāyā, wa dīw'dēl, tō sīpad'nā' Tawā marī karu bī *became, and had-been-lost, he is-found* *Then meriment to-make also began*

Tawā tē-nī wadīl pōsī khet-mā whātī tō ghār-kādī *At-that-time his elder son field-in was. He house-to to-come* *there*

tadal tyā-lē kū wājā wa mēh niku mā Tadal *then him-to something music and dancing to-hear came* *Then the-servant*

pry'ki yēk jan-lā tō ichāru-bī lag'nā, 'hū *from-among one man-to he to-ask-also began, 'this display-of-joy* *what of it* *'*

Tawā majur'kar-nī tvā-lē sāngī kī, 'tu-nī bhāu wān-chā, *Then the-servant-by him-to it-was-told that, 'thy brother* *come, and he*

bīs-lā sukhē-sa'mīnē yē mīl'nī mhanī-s'nī bīs-nā *father-to safe-and-sound having-come not therefore father-to great* *of* *it*

kāi' Tawā tō rīgē bhār'nī wa ghār-mā *was-made* *Then he with-anger was-filled and house-in* *the* *son* *to* *be* *there*

Mang tē-nā bās tyā-lē bīhār vī-s'nī samīwā-l *Then his father him-to out having-come to-come at* *there* *But* *he*

bīs-lī singī kī, 'mī n'ī dīwā tu-nī chāhī *father-to it-was-told that, 'I so-much do* *thy* *son* *to* *be* *there* *the* *son*

singīl tāsī nūkī, kadhī tu-nā *it-had-been-told so it-was-heard, ever the* *son* *to* *be* *there* *the* *son*

mā-nī sūlīs-barobar kadhī sāgī karu *friends-with ever friendship to* *the* *son* *to* *be* *there* *the* *son*

sāgī dāulat kāl'wanti-nā *all prop'ity karlo's-of* *(the)* *the* *son* *to* *be* *there* *the* *son*

pōsā wanā tawaḷ tyāsāthī mōthī jēw'nāwaḷ kai' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made' Then the-father him-to
 mhanu lāgā, kī, 'tu ma-nā-jawaḷ nēh'mī whatās wa hāi sag'li ām'dānī
to-say began, that, 'thou me-of-near always wast and this whole property
 tu-nī-ch sē, pan āpan sag'lā mīlas'nī majā karu, kāran
thine-alone is, but we all having-met-together merry let-us-make; because
 hāū tu-nā bhāū marī gayēl, tō phīrī-s'nī jīwat jāyā, wa
this thy brother having-died had-gone, he again alive became; and
 daw'dēl, tō sãpad'nā'
had-been-lost, he is-found'

Other forms are *myā*, by me; *tē-na*, by him, *tamayē* (sic), to him, *tē-hun-na*, to them 'Who?' is *kōn*, and 'what?' is *kāy*

Verbs—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem *hōtī*, neut *hōtu*. The plural is *hōtā* or *hōlē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mār^anu*, to strike, we find,—

Sing 1. <i>mārus</i>	Plur 1. <i>mārus</i>
2 <i>māras</i>	2. <i>māras, mārōs</i>
3 <i>māras</i>	3 <i>māras</i>

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahis*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went, *gayā*, we, you, or they, went, *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went, *padē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past, thus, *sāp^adē-s*, he has been found, *gayē-tō*, I had gone.

The future of *mār^anu*, to strike, is inflected as follows —

Sing 1. <i>mārīs</i>	Plur 1. <i>mārūs, mār^asū</i>
2 <i>mārīs</i>	2 <i>mār^asō</i>
3 <i>mār^aī</i>	3. <i>mār^aī</i>

The imperative is formed as in Gujarātī. Thus, *mār*, strike, *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *wātī*, having divided, *jāīn*, having gone, *utī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RANGĀRĪ DIALECT

(DISTRICT AKOLA.)

કોન એક માનુસન દોન વેટા હોતા । તેમા ધાકટો વાપન રહે, વાપો, જે જિન્દગીનો વાટો મના આવતુ તે દ । મગ તેન તેહનન પૈસો વાટી દિધો । મગન થોડકા દિવસમા ધાકટો વેટો સર્વો જમાકરીન દૂર સુલુકમા ગયે । આનિ તથ ઉધકપનાન વાગીન અપની સપતિ ઉડાઈ । મગ તેન અવધુ સર્ચા-વરી તે દેસમા મોટો દુકાલ પડે । તે-સુકે તેન અડચન પડવા લાગી । તજ્ઞા તે તે દેસમા એક ગ્રહસ્થના યાહાન જાઈન રહે । તેન તર તેન ડુક્કરા ચારવાન આપના⁷ શેતમા ધાડી । તજ્ઞા-ડુક્કરા જે સાલ્ટા ખાતા હોતા તેન-વર તેન આપલો પોટ ભરન અસુ તેન યાટી । આનિ કોન તેન કાહી ટિધુ નહી । મંગન તે સુધમા આઈન રહે, મારા વાપના કિતી મોલકરીહનના ભરપૂર માકરો સ । આનિ મી મુકતીન મરેસ । મી ડટીન આપલો વાપના કડે જાઈમ, ય તેનો રહેનીસ, હે વાપો, મ્યા દેવના વિરુધ ય તારો સોમોર પાપ કરીસ ।

आज-पामतिन तारी वेटो मनवान जोगतो नहि, आपनो पण सोचवरी मायस ॥ १ ॥ ॥ ॥
 ते उठीन आपना वाप-कडे गये । तज्या ते लव्हा म इतकसा तेना पाप ॥ १ ॥ ॥ ॥ ॥
 वळे, आणि तेन धाईन तेना गल्यासा मिठी पावो, य तेन सुखी मेधु । सग ॥ १ ॥ ॥ ॥ ॥
 वापो, देवना विरुध अन तारा सामने म्या पाप करीम । आणि ॥ १ ॥ ॥ ॥ ॥
 मनवान मी योग्य नहि । पण वापन आपना पात्रोपानना म्या पाप ॥ १ ॥ ॥ ॥ ॥
 वालो, आणि तेना जातसा सुन्तो य पात्रोमी जोगतो पावो । सग ॥ १ ॥ ॥ ॥ ॥
 करम । काकी च मागे वेटो मर होतो, ते प्रीतिन होतो होतो ॥ १ ॥ ॥ ॥ ॥
 तज्या ते मर्वा आनंद करया लाग्या ।

ते वेळे तेना मोठो वेटो गेलसा होतो । सग ते आनन पर पाप ॥ १ ॥ ॥ ॥ ॥
 नाच पाहे । तज्या चाकर-मातीन पण्ड यण्डन तेन विपारी, ॥ १ ॥ ॥ ॥ ॥
 मागी की तारी भाई आये म, आणि तारा पात्रोमी म सुखी मिळ, ॥ १ ॥ ॥ ॥ ॥
 पगत करी । तज्या ते सग भरीन आतसा पावला । ॥ १ ॥ ॥ ॥ ॥
 समजायन लागी । परंतु तेन वापन उन्नर देऊकी, देखी, मी इगई लगीम तारा पात्रोमी ॥ १ ॥ ॥ ॥ ॥
 आणि तारी आज्ञा म्या ऊंची की मोठी नहि । तरी म्या मयदा मयोनना मी मयोन
 करवानी कनीन मन तुन कटी जोगन मिळ, देधु नहि । आणि ॥ १ ॥ ॥ ॥ ॥
 सग खाईन टाकी ते च तारी वेटो आदिस तज्या तुन तेना माय सोई ॥ १ ॥ ॥ ॥ ॥
 तज्या तेन मनी, वेटा तू मडाई माग मग म आणि मागी माय मयोनना ॥ १ ॥ ॥ ॥ ॥
 हरीक व आनंद करतु हे यद होतु । मग ॥ १ ॥ ॥ ॥ ॥
 होदिन व हरपे होतो ते मापडेम ।

[No 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RANGĀRĪ DIALECT

(DISTRICT AKOLA)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bētā hōtā Tē-mā dhāk'tō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
 'bāpō, jē jind'gī-nō wātō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
'father, what property-of share me-to to-come that give' Then him-by to-them
 paisō wātī dīdhō Mangan thōd'kā dīwas-mā dhāk'tō bētō
wealth having-divided was-given Then a-few days-in the-younger son
 sarwō jamā-karīn dūr muluk-mā gayē Ānī tatha udhal'panān
all together-having-made a-far into-country went. And there extravagance-with
 wāgīn ap'nī sampattī udāī. Mag tē-na aw'ghu
having-behaved his-own wealth was-squandered. Then him-by all
 kharchā-warī tē dēs-mā mōthō dukāl padē Tē-mulē tē-na ad'chan
being-spent-on that country-in great famine fell That-owing-to him-to difficulty
 pad'wā lāgī Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāin
to-fall began Then he that country-in one gentleman-of near having-gone
 rahē Tē-na tar tē-na dukkarā chār'wān āp'nā śēt-mā dhādī. Tawhā
lived. Him-by also him pigs to-feed his-own field-into was-sent Then
 dukkarā jē sāl'tā khātā hōtā tēna-war tē-na āp'lō pōt bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled
 asu tē-na wātī. Ānī kōn tē-na kāhī dīdhu nahī Mangan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then
 tē sudh-mā āin mhanē, 'mārā bāp-nā kitī mōl'karī-hun-nā
he senses-on having-come said, 'my father-from how-many servants-to
 bhar-pūr bhāk'rō sa. Ānī mī bhuk-tīn marēs Mī uthīn āp'lō
enough bread is And I hunger-from am-dying. I having-arisen my-own
 bāp-nā-kadē jāis, wa tē-nō mhanīs, "hē bāpō, myā Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, "O father, by-me God-of against
 wa tārō sōmōr pāp kaīs, āj-pās-tīn tārō bētō man'wān jōg'tō nahī,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
 āp'nō ēk mōl'karī sār'khu ma-na thēw'' Nantar tē uthīn āp'nā
thy-own one servant like me-to keep'' Then he having-arisen his-own
 bāp-kadē gayē Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen
 kar'wālē, ānī tē-na dhāin tē-nā galā-mā muthī ghālī wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚI.

SPECIMEN II.

RANGĪRĪ DIALECT.

(DISTRICT BULDANA.)

जेन एन दोन पोरगा होता । दोन जना-मनि जहानो बापनो लहस, बाबा,
 मारो हिम्नो द । लहस बापने जिनगी दोहरीन वाटून दिनी । थोडा दिवस ते जहानो
 आपली जिनगी जेईन दुसऱ्या गाव गएन । यानी गए आपली जिनगी चतती उडाई । या
 गितिती पैसी खर्च होए संग मोठी जाय पडे । जाय पडे तेमानी मोठी खावानी पंजाईन
 पडी । संगन दुसऱ्यान घर जाईन रहे । तेन डुकरं राखान ठेई । तेहान तेन डुकरन कोडो
 खाईन हिम कोडो देतो त खुशीन खादो अमनो । उन तेन ते ही देतो नाही । येदानी
 डोया उबडया तेजा आयुन लहस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन
 पुरसी । सी याहान उपानी मरी रहिस । त आतां बाण-जडे जाईन लहस वाग देवना आनि
 ताने पार अपराव करे । सी तारी पोरनो अमला-खर जेवानी द्यो रहे नहि । तू आपलो
 मजूर मारखो बागाळ । असो विचार करीन आपला बाप-जडे आय । ते आगनाना बापना
 दूरती देहे । तेन दया आई आपला पोरगाना गया-मा हान घाले व तेम सुनो जेदी ।

[No. 71.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

KHANDĒŚĪ

SPECIMEN II.

RANGĀRĪ DIALECT

(DISTRICT PRIDWAR)

TRANSLITERATION AND TRANSLATION.

Kōn-čk dōn pōr'gā hōtā Dōn-janī-manī lahānō bāp-no rahānā
Certain two sons were Two-men-among the-younger the-father-to each,
 'bābā, mārō hīsō da' Mhanūn bāp-nē jin'gē dāhī r-
'father, my share give' Therefore the-father-by property let-'o
 wātūn dilī Thōdā diwas tē lahānō āp'li jin'gē
having-divided was-given A-few days-in that younger his own property
 lēin dus'ryā gāw gāin Yāti gā āp'n jin'gē
having-taken another to-taken went There having-gone his-own property
 chān-tī udāi Yā riti-tī paisō khareh hō, mān-
pleasure-with was-wasted This way-in money spent having become, the
 mōthō kāy padē Kāy padēl tēnā-tī mōthi hāwānī pāchāt
a-great famine fell Famine had-fallen on-that-account great eating of difficult
 padī Mangan dus'rvā-na ghar jūn rahē Tē-na dukar rāhī n
fell Then another's house having-gone he-lived Him-by scarce to-lead
 thēi Tē-hān tē-na dukar-na kōndo khūn hōsa kōndo d-
was-kept He him-to scarce-by husks having-eaten each his a-stal case
 ta khushī-na khādō as'tō Pan tē-na tē-hī dōhī lāhī
then gladness-with eaten would-have-been But him-to that-even was-given not
 Yēnā-tī dōyā ughad'vā Tēwhā āpun mhanēs, 'āp'li bāp-jan-
Therefore eyes were-opened Then he(-himself) said, 'my-own father's
 naukar sa, tē-nī-jawā paisā urin par'ī Mī āh-
servants are, them-near money having-been-spared will-be-eaten I here
 upāsi marī-rahēs Ta ātā bāpā-kadē jūn mhanus 'bāhī D-
hungry am dying So now father-to having-gone shall-try, 'father, Get of
 ānī tārō phār ap'rīdh karī Mī tārō pōr'gō as'lyi-wā bāp'no dōyō
and thy great fault I-did I thy son being on taking of ft
 rahē nān Tū āp'lō majūr sār'hō wāg'ī" "Aś' wāc'ī" "Aś' wāc'ī"
*am not Thou thy-own a labourer like treat'" So the-
 āp'li bāp kadē āyē Tē āw'tīnī bāp'ri dāhī dāhī dāhī
 his-own father-to came He while-coming the-father-to, for-
 dayī āi āp'li pōr'gā-nī gān-mī hāt gān wāc'ī wāc'ī
 pity came, his-own son-of called-out loud saying to call him
 kōdō
 was-taken*

STANDARD LIST OF WORDS AND

English	Pho (Vietnamese)	Pho (Lao)	Pho (Lao)
1 One	Ek	Ek	Ek
2 Two	Pa	Pa	Pa
3 Three	Tan	Tan	Tan
4 Four	Sin	Sin	Chin
5 Five	Pa-pa	Pa	Pa
6 Six	Si	Si	Chin
7 Seven	He	He	He
8 Eight	He	He	He
9 Nine	Nam	Nam	Nam
10 Ten	Dai dai	Dai dai	Dai dai
11 Twenty	Vai	Vai	Vai
12 Fifty	Aoi vai; sai ni dai phai	Aoi dai; sai ni dai	Pa dai
13 Hundred	He-pa dai	He	He
14 I	He	He	He
15 Come	Mai	Mai (-ai -ai)	Mai-mai
16 Mine	Mai	Mai (-ai -ai)	Mai-mai
17 We	Aoi ai; ai	Aoi ai	He
18 Go	Aoi	Aoi (-ai -ai)	He
19 One	Aoi	Aoi (-ai -ai)	He
20 Two	Pa	Pa	Tai ai
21 Other	Tai tai	Tai tai (-ai -ai)	Tai tai
22 Three	Tai tai	Tai tai (-ai -ai)	Tai tai
23 Four	Tai tai tai	Tai tai	Tai tai
24 Five	Tai tai	Tai tai (-ai -ai)	Tai tai
25 Six	Tai tai	Tai tai (-ai -ai)	Tai tai

SENTENCES IN BHĪLĪ AND KHĀNDEŚĪ

Khāndeśī (Khandesh)	Kuplāu (Khandesh)	English
Ek	Ēk	1 One
Dvā .	Dvā	2 Two
Tin .	Tin .	3 Three
Chār .	Chār	4 Four
Pāch	Pāch	5 Five
Saṁ, chha .	Saṁ	6 Six
Sat	Sat	7 Seven
Aṣṭh .	Aṣṭh .	8 Eight
Naū . . .	Naū	9 Nine
Dā . . .	Dhā	10 Ten
Viś .	Is	11 Twenty
Pannā, pachās	Pannā	12 Fifty
Sā, sambhar .	Śambhar	13 Hundred
Mi .	Mi	14 I
Ma-na . . .	Ma na .	15 Of me
Ma na	Ma na	16 Mine
Am, āpan .	Āpan	17 We
Ām na .	Ām na .	18 Of us
Ām na . . .	Ām na .	19 Ours
Tu . . .	Tū	20 Thou
Tu na	Tu na .	21 Of thee
Ta-na .	Ta na .	22 Thine
Tam .	Tam	23 You
Tam-na .	Tam na .	24 Of you
Tam na	Tam na .	25 Yours

English	Haiti (Kreyòl)	Haiti (Ede)	French (Lafon)
1. Ha	Pa	Pa	Pa
2. Of	Pa	Pa	Pa
3. Ha	Pa	Pa	Pa
4. Ha	Pa	Pa	Pa
5. Of	Pa	Pa	Pa
6. Ha	Pa	Pa	Pa
7. Ha	Pa	Pa	Pa
8. Ha	Pa	Pa	Pa
9. Ha	Pa	Pa	Pa
10. Ha	Pa	Pa	Pa
11. Ha	Pa	Pa	Pa
12. Ha	Pa	Pa	Pa
13. Ha	Pa	Pa	Pa
14. Ha	Pa	Pa	Pa
15. Ha	Pa	Pa	Pa
16. Ha	Pa	Pa	Pa
17. Ha	Pa	Pa	Pa
18. Ha	Pa	Pa	Pa
19. Ha	Pa	Pa	Pa
20. Ha	Pa	Pa	Pa
21. Ha	Pa	Pa	Pa
22. Ha	Pa	Pa	Pa
23. Ha	Pa	Pa	Pa
24. Ha	Pa	Pa	Pa
25. Ha	Pa	Pa	Pa
26. Ha	Pa	Pa	Pa
27. Ha	Pa	Pa	Pa
28. Ha	Pa	Pa	Pa
29. Ha	Pa	Pa	Pa
30. Ha	Pa	Pa	Pa
31. Ha	Pa	Pa	Pa
32. Ha	Pa	Pa	Pa
33. Ha	Pa	Pa	Pa
34. Ha	Pa	Pa	Pa
35. Ha	Pa	Pa	Pa
36. Ha	Pa	Pa	Pa
37. Ha	Pa	Pa	Pa
38. Ha	Pa	Pa	Pa
39. Ha	Pa	Pa	Pa
40. Ha	Pa	Pa	Pa
41. Ha	Pa	Pa	Pa
42. Ha	Pa	Pa	Pa
43. Ha	Pa	Pa	Pa
44. Ha	Pa	Pa	Pa
45. Ha	Pa	Pa	Pa
46. Ha	Pa	Pa	Pa
47. Ha	Pa	Pa	Pa
48. Ha	Pa	Pa	Pa
49. Ha	Pa	Pa	Pa
50. Ha	Pa	Pa	Pa
51. Ha	Pa	Pa	Pa
52. Ha	Pa	Pa	Pa
53. Ha	Pa	Pa	Pa
54. Ha	Pa	Pa	Pa
55. Ha	Pa	Pa	Pa
56. Ha	Pa	Pa	Pa
57. Ha	Pa	Pa	Pa
58. Ha	Pa	Pa	Pa
59. Ha	Pa	Pa	Pa
60. Ha	Pa	Pa	Pa
61. Ha	Pa	Pa	Pa
62. Ha	Pa	Pa	Pa
63. Ha	Pa	Pa	Pa
64. Ha	Pa	Pa	Pa
65. Ha	Pa	Pa	Pa
66. Ha	Pa	Pa	Pa
67. Ha	Pa	Pa	Pa
68. Ha	Pa	Pa	Pa
69. Ha	Pa	Pa	Pa
70. Ha	Pa	Pa	Pa
71. Ha	Pa	Pa	Pa
72. Ha	Pa	Pa	Pa
73. Ha	Pa	Pa	Pa
74. Ha	Pa	Pa	Pa
75. Ha	Pa	Pa	Pa
76. Ha	Pa	Pa	Pa
77. Ha	Pa	Pa	Pa
78. Ha	Pa	Pa	Pa
79. Ha	Pa	Pa	Pa
80. Ha	Pa	Pa	Pa
81. Ha	Pa	Pa	Pa
82. Ha	Pa	Pa	Pa
83. Ha	Pa	Pa	Pa
84. Ha	Pa	Pa	Pa
85. Ha	Pa	Pa	Pa
86. Ha	Pa	Pa	Pa
87. Ha	Pa	Pa	Pa
88. Ha	Pa	Pa	Pa
89. Ha	Pa	Pa	Pa
90. Ha	Pa	Pa	Pa
91. Ha	Pa	Pa	Pa
92. Ha	Pa	Pa	Pa
93. Ha	Pa	Pa	Pa
94. Ha	Pa	Pa	Pa
95. Ha	Pa	Pa	Pa
96. Ha	Pa	Pa	Pa
97. Ha	Pa	Pa	Pa
98. Ha	Pa	Pa	Pa
99. Ha	Pa	Pa	Pa
100. Ha	Pa	Pa	Pa

Khāndol (Khandol)	Faṣṣā (Fasol)	Fr.
To	To	2. He
Tē-na tyā na	Tyā na	27. Off -
Tē-na, tyā na	Tyā na	28. He.
Te	Tya, tē	29. They
Tyās na, tyā-na	Tyas na	30. Of them
Tyās na, tyā-na	Tyas-na	31. They
Hut	Hāt	32. Hand
Pāy, pag	Pay	33. Foot
Nak	Nak	34. Nose
Ḍolā, ḍolā	Ḍoyā	35. Eye
Tōnd, mōi	Tōnd	36. Mouth
Dat	Dat	37. Tooth
Kin	Kan	38. Ear
Kes	Kes	39. Hair
Daksa, mathā	Daka	40. Head
Jihh	Jihh	41. Tongue
Pōṭ, pēṭh	Pot	42. Belly
Puth, wāṭ	Puth	43. Back
Lakhaṇḍ	Lakhapḍ	44. Iron
Sana	Sana	45. Gold
Rupē chāndi	Rupa	46. Silver
Bāp	Bap	47. Father
Mā, mā māy	Mar	48. Mother
Bhāṇ	Bhāṇ	49. Brother
Bahin, kē	Bahā	50. Sister
Mā-ṭe māṭe	Mā-ṭe	51. Wife
Bā	Pitṭā-māṭe	52. Woman

English.	Bhili (Mahikantha)	Bhili (Edar)	Bhili (Lahore)
53 Wife . . .	Bauri . . .	Baurũ, ōral . . .	Bāwan . . .
54 Child . . .	Sōrũ, sayũ . . .	Sōrũ, sayũ . . .	Chhũ . . .
55 Son . . .	Sōrō, sayō, dikrō . . .	Sōrō, sayō, dikrō . . .	Dikrō . . .
56 Daughter . . .	Sōri, dikri . . .	Sōri, dikri . . .	Dikri, chhōri . . .
57 Slave . . .			Mōlē ldhō . . .
58 Cultivator . . .	Kamānyō . . .	Kamānyō . . .	Hal-wāh . . .
59 Shepherd . . .	Guwāl . . .	Guwāl . . .	Ur-nā-chār . . .
60 God . . .	Bhagwān . . .	Bhagwān . . .	Rabb . . .
61 Devil . . .	Bhūt, palit . . .	Bhūt, palit . . .	Khatān . . .
62 Sun . . .	Dan-bāw'si, huraj . . .	Dan, huraj . . .	Dann . . .
63 Moon . . .	Sādarmā, sādō-bāw'si . . .	Sādarmā . . .	Chand . . .
64 Star . . .	Tārō . . .	Tārō . . .	Tārō . . .
65 Fire . . .	Āg, wāhadi . . .	Āg, wāhadi . . .	Āg . . .
66 Water . . .	Pōpi . . .	Pōni . . .	Pāni . . .
67 House . . .	Ghēr, gēr, khēr . . .	Ghēr, gēr, khēr . . .	Ghar . . .
68 Horse . . .	Ghōdō, khōrō . . .	Ghōdō, khōrō . . .	Ghōrō . . .
69 Cow . . .	Tāhi, tāhē, gāy . . .	Gāy, tāhē, tāhi . . .	Gāe . . .
70 Dog . . .	Kutrũ . . .	Kutrũ . . .	Lundrō . . .
71 Cat . . .	Mēn'kō, minō . . .	Mēn'kō, minō . . .	Mīn'ki . . .
72 Cock . . .	Kukrũ . . .	Kukrō . . .	Kukrō . . .
73 Duck . . .	Batēk . . .	Batēk . . .	Bakt . . .
74 Ass . . .	Gadērũ, khōllũ . . .	Gadērũ, khōllũ . . .	Gadō . . .
75 Camel . . .	Ūtũ, ūt . . .	Ūtũ, ūt . . .	Aūth . . .
76 Bird . . .	Pākhi, pakhi . . .	Pākhi, pākhi . . .	Chuk'hā . . .
77 Go . . .	Jā . . .	Jā . . .	Jā . . .
78 Eat . . .	Khā . . .	Khā . . .	Khāi-lē . . .
79 Sit . . .	Bēh . . .	Bēh . . .	Bēsi-jā . . .

Khand F (Khandol)	Fan'ia (Fan'ia)	
Bai, zaward, bay'la	Naw'ri	53 Wife
Pār, chhōk'rā	Pār	54 Child
Āndōr, chhōk'rā	Āndōr	55 Son
Āndōr, pōtī	Āndōr	56 Daughter
Chakar, gulam	Gulam	57 Slave
San lōk, Phūtārwalā	Khet'wālā	58 Cultivator
Dōr'āl, dhan'gar	Dhan'gar	59 Shepherd
Dēr	Dēr	60 God
Rakshas, bhūt	Rakes	61 Devil
Sūrya	Sūrya	62 Sun
Chānd	Chānd	63 Moon
Chāndin, chāndanya	Chāndī	64 Star
Vistaw	Ietū	65 Fire
Paul	Paul	66 Water
Ghar	Ghar	67 House
Ghōda	Ghōda	68 Horse
Gāi	Gay	69 Cow
Kutrā	Kutra	70 Dog
Mayar lilladi	Maūjār	71 Cat
Komb'da	Komb'da	72 Cock
Baak	Balak	73 Duck
Gadhada	Gadhada	74 Ape
Ut	Uf, Luf	75 Camel
Pakh'ta pakla	Pakh'ta	76 Bird
Ja	Jā	77 Goat
Kha	Kha	78 Pig
Bach'ka	Fā	79 Fish

English.	Balti (Machikunta).	Balti (Lhas).	Balti (Lahore).
80. Come . . .	Äw . . .	Äw . . .	Äwi-jä . . .
81. Beat . . .	Mär, kuf . . .	Mär, kuf . . .	Mär . . .
82. Stand . . .	Up, ubä thä . . .	Up, ubä thä . . .	Ubä thä-jä . . .
83. Die . . .	Mär, gudar . . .	Mär, gudar . . .	Mär . . .
84. Give . . .	Äl, ä . . .	Äl, ä . . .	Dä . . .
85. Run . . .	Thäm, döj . . .	Thäm döj . . .	Nas-jä . . .
86. Up . . .	Upar, upär, mäthä . . .	Upar, upär, mäthä . . .	Üpar . . .
87. Near . . .	Karä, päthä . . .	Karä, päthä . . .	Hart . . .
88. Down . . .	Häthä . . .	Häthä . . .	Häthä . . .
89. Far . . .	Sarä, vögthä, där . . .	Karäthä, sarä, vögthä . . .	Vögthä . . .
90. Before . . .	Päthä, ägal . . .	Päthä, ägal . . .	Ägal . . .
91. Behind . . .	Wögthä, päthän, pasäqi . . .	Wögthä, päthän, pasäqi . . .	Nägä . . .
92. Who . . .	Kam, kuf . . .	Kam, kuf . . .	Kam . . .
93. What . . .	Hä . . .	Hä . . .	Hä, Hä, Hä, Hä . . .
94. Why . . .	Kim . . .	Kim, käm, hä karä . . .	Sä . . .
95. And . . .	Nä, anä . . .	Nä, anä . . .	Tin, tē . . .
96. But . . .	Pap, päp . . .	Pan, anä . . .	Par . . .
97. If . . .	Jö . . .	Jö . . .	Jä . . .
98. Yes . . .	Hörä, hä-hä . . .	Hä hä, hörä . . .	Härä . . .
99. No . . .	Üthä, nati, nā . . .	Üthä, nati, nā . . .	Nä . . .
100. Also . . .	Äs Räm, hä, hä . . .	Äs Räm, hä, hä, anä . . .	Läthä . . .
101. A father . . .	Äth, häp . . .	Äth . . .	Ägä . . .
102. Of a father . . .	Äth-ä . . .	Äth-ä (-ä, -nā) . . .	Ägä-ä . . .
103. To a father . . .	Äth-ä, äthä . . .	Äth-ä . . .	Ägä-ä . . .
104. From a father . . .	Äth-ä, äthä . . .	Äth-ä . . .	Ägä-ä . . .
105. Two fathers . . .	Bä thä . . .	Bä thä . . .	Bä ägä . . .
106. Fathers . . .	Äth . . .	Äth . . .	Ghänä ägä . . .

Khmer (Khmer)	English (English)	Page
Yé . . .	Yé . . .	80 C - r
Mar . . .	Mar . . .	81 L - r
Uthô rahâ . .	Uthô . . .	82 S - r
Mar . . .	Mar . . .	83 D - r
Dû . . .	Dû . . .	84 G - r
Pol, daup . .	Pol . . .	85 R - r
War . . .	War . . .	86 U - r
Najik, pârô . .	Jaway, pârô . .	87 N - r
Khal . . .	Khâl . . .	88 D - r
Dûr . . .	Dûr . . .	89 F - r
Samôr, pâlô . .	Samôr, pâlô . .	90 B - r
Mâgô, pœchhâi . .	Mâg-tun, mâtgun . .	91 B - r
Kœn . . .	Kœn . . .	92 W - r
Kây . . .	Kây . . .	93 W - r
Kasô, kâ . . .	Kâ mên . . .	94 W - r
Ân, âpl, wari . .	Ân . . .	95 A - r
Pœn . . .	Pœn . . .	96 B - r
Jar . . .	Jar . . .	97 H - r
Hâ, h' . . .	Whay . . .	98 Y - r
Nâ nahl . . .	Nahl . . .	99 N - r
Arô . . .	Arô . . .	100 A - r
Bâp . . .	Bâp . . .	101 A - r
Bapn . . .	Bapn . . .	102 O - r
Bapnâ . . .	Bapn . . .	103 A - r
Bapnâ . . .	Bapn . . .	104 A - r
Bapnâ . . .	Bapn . . .	105 A - r
Bapnâ . . .	Bapn . . .	106 A - r
Bapnâ . . .	Bapn . . .	107 A - r
Bapnâ . . .	Bapn . . .	108 A - r
Bapnâ . . .	Bapn . . .	109 A - r
Bapnâ . . .	Bapn . . .	110 A - r

English.	Bhili (Mahikanta)	Bhili (Edar)	Bāori (Lahore)
107 Of fathers	Ātā-nō, bāpā-nō	Ātā nō, (-nī, nū)	Ghanā āgā-nō
108 To fathers	Ātā-nē	Ātā-nē	Ghanā āgā-nū
109 From fathers	Ātā-hū	Ātā-hū	Ghanā āgā-kannē
110 A daughter	Sōri	Sōri	Dik'ri
111 Of a daughter	Sōri-nō	Sōri-nō	Dik'ri-nō
112 To a daughter	Sōri nē, sōr'jyē	Sōri-nē	Dik'ri-nū
113 From a daughter	Sōri-hū	Sōri-hū, sōri-kanē-thi	Dik'ri-kannē
114 Two daughters	Bē sōri(-yō)	Bē sōriyō	Bai dik'ri
115 Daughters	Sōri(-yō)	Sōriyō	Ghanī dik'ri
116 Of daughters	Sōriyō nō, sōr'jyā-nō	Sōriyō-nō	Ghanī dik'ri-nō
117 To daughters	Sōriyō nē, sōr'jyā-ē	Sōriyō-nē	Ghanī dik'ri-nū
118 From daughters	Sōriyō hū, sōr'jyā-hū	Sōriyō hū	Ghanī dik'ri-kannē
119 A good man	Kharō ād'mī	Kharō ād'mī	Ēk khāū (or chaṅgō) manukhō
120 Of a good man	Kharā ād'mī-nō	Kharā ād'mī nū	Ēk khāū (or chaṅgā) manukhā-nō
121 To a good man	Kharā ād'mī-nē, kharā ādam'nyē	Kharā ād'mī-nē (or ād'mnyē)	Ēk khāū (or chaṅgā) manukhā-nū
122 From a good man	Kharā ād'mī-hū	Kharā ād'mī-hū	Ēk khāū (or chaṅgā) manukhā-kannē
123 Two good men	Bē kharā ād'mī (ādamyō)	Bē kharā ād'myō	Bai khāū (or chaṅgā) manukhā
124 Good men	Kharā ād'mī (ādamyō)	Kharā ād'myō	Khāū (or chaṅgā) manukhā
125 Of good men	Kharā ādamyō nō	Kharā ād'myō-nū	Khāū (or chaṅgā) manu- khā-nō
126 To good men	Kharā ādamyō-nē	Kharā ād'myō-nē	Khāū (or chaṅgā) manu- khā-nū
127 From good men	Kharā ādamyō-hū	Kharā ād'myō-hū	Khāū (or chaṅgā) manu khā-kannē
128 A good woman	Kharū bairū	Kharū bairū	Ēk chaṅgi man'sī
129 A bad boy	Khōtō (or lussō) sōrō	Khōtō (or lussō) sōrō	Ēk bhairō chhō
130 Good women	Kharū bairā	Kharū bairā	Chaṅgi rād
131 A bad girl	Khōtī (or lussi) sōri	Khōtī (or lussi) sōri	Ēk bhairī chhōri
132 Good	Kharō, hāū	Kharū, hāu	Chaṅgō
133 Better	Wanū-hū kharū (better than that)	Kharū	Inē-thō chaṅgō (better than that)

Khasi (Khasi)	Farsi (Farsi)	Page
Bāp-na	Bāp-nā	107 Offspring
Bāp-la	Bāp-lā	108 To father
Bāp-ni jaw'lōn	Bāp-ni pun	109 From father
Pār (chhōk'ri)	Ārdī-	110 A daughter
Pār-na	Ārdī-nā	111 Of daughter
Pār-lā	Ārdī-lā	112 To daughter
Pār-jaw'lōn	Ārdī-pun	113 From daughter
Dan p'ri (chhōk'riyā)	Dan-andri	114 Two daughters
Pār (chhōk'riyā)	Ārdī	115 Daughter
Pār-na	Ārdī-nā	116 Of daughter
Pār-la	Ārdī-lā	117 To daughter
Pār-jaw'lōn	Ārdī-pun	118 From daughter
Chāg'la mānūs	Bhālā mānūs	119 A girl
Chāg'la mānūs-na	Bhālā mānūs-nā	120 Of a girl
Chāg'la mānūs-lā	Bhālā mānūs-lā	121 To a girl
Chāg'la mānūs jaw'lōn	Bhālā mānūs-pun	122 From a girl
Dan chāg'la mānūs	Dan bhālā mānūs	123 Two girls
Chāg'la mānūs	Bhālā mānūs	124 Girl
Chāg'la mānūs-na	Bhālā mānūs-nā	125 Of girl
Chāg'la mānūs-lā	Bhālā mānūs-lā	126 To girl
Chāg'la mānūs jaw'lōn	Bhālā mānūs-pun	127 From girl
Chāg'la mānūs	Bhālā mānūs	128 Girl
Klāsh p'ri	Dan klāsh p'ri	129 Two girls
Chāg'la mānūs	Bhālā mānūs	130 Girl
Klāsh p'ri	Dan klāsh p'ri	131 Two girls
Chāg'la mānūs	Bhālā mānūs	132 Girl

English.	Bhili (Mahikantha)	Bhili (Edar)	Bāori (Lahore)
134 Best . . .	Kharā-mā kharā . . .	Kharā-mā kharū . . .	Balāh changō . . .
135 High . . .	Ūsū . . .	Uaū . . .	Ūcho . . .
136 Higher . . .	Wārḥē ūsū . . .	Wārḥē ūsū . . .	Inō-thō ūcho . . .
137 Highest . . .	Badhāḥē ūsū . . .	Badhāḥē ūsū . . .	Balāh ūcho . . .
138 A horse . . .	Khōrō, khōrū . . .	Khōrō, khōrū . . .	Ēk ghōrō . . .
139 A mare . . .	Khōri . . .	Khōri . . .	Ēk ghōri . . .
140. Horses . . .	Khōrā, khōrā . . .	Khōrā, khōrā . . .	Ghanā khārā ghōrā . . .
141 Mares . . .	Khōri(-yo) . . .	Khōriyo . . .	Ghani khāri ghōri . . .
142 A bull . . .	Kāṭi, baḷadiyō, ṭāhō . . .	Kāṭi, baḷadiyō, ṭāhō . . .	Ēk dhatṭō . . .
143 A cow . . .	Ṭāhō, tāhi, gāy . . .	Ṭāhō . . .	Ēk gāō . . .
144 Bulls . . .	Kāṭi, baḷad, ṭāhā . . .	Kāṭi . . .	Ghanā khārā dhatṭō . . .
145 Cows . . .	Ṭāhi(-yo), gāi(-yo) . . .	Ṭāhō . . .	Ghani khāri gāō . . .
146 A dog . . .	Kut ^r ō, kut ^r ū . . .	Kut ^r ō, Kut ^r ū . . .	Ēk lupḍiō . . .
147 A bitch . . .	Kut ^r i . . .	Kut ^r i . . .	Ēk laudan . . .
148. Dogs . . .	Kut ^r ā, kut ^r ā . . .	Kut ^r ā, kut ^r ā . . .	Ghanā khārā lupḍiā . . .
149 Bitches . . .	Kut ^r i(-yo) . . .	Kut ^r iyō . . .	Ghani khāri laud ⁿ ō . . .
150 A he-goat . . .	Bukariyō, tēṭō, wādariyō . . .	Bukariyō, tēṭō, wādariyō . . .	Ēk bāk ^r ō . . .
151 A female goat . . .	Bākari, sāli, ṭūhi . . .	Bākari, sāli, ṭūhi . . .	Ēk bāk ^r i . . .
152. Goats . . .	Bukariyā, tēṭā, wādariyā . . .	Bukariyā . . .	Ghanā khārā bāk ^r ā . . .
153 A male deer . . .	Hannō . . .	Hannō . . .	Ēk har ⁿ . . .
154 A female deer . . .	Hanni . . .	Hanni . . .	Ēk har ⁿ i . . .
155 Deer . . .	Hannā . . .	Hannā . . .	Har ⁿ ō . . .
156 I am . . .	Hū hū . . .	Hū hū . . .	Hū sō . . .
157 Thou art . . .	Tū hē . . .	Tū hē . . .	Taū sai . . .
158 He is . . .	Vi hē . . .	Vi hē . . .	Yōh sai . . .
159 We are . . .	Amā hū (or haiyē) . . .	Amā hū, (or haiyē) . . .	Hamā saū, sō . . .
160 You are . . .	Tamā hō . . .	Tamā hō . . .	Tamā sō . . .

Asal	Bas	134 Bas
Uch	Uchch	135 High
Mota uch	Bahu uchch	136 Higher
Sab-sal mota uch	Lai uchch	137 Highest
Ghoda	Ghoda	138 A horse
Ghodi	Ghodi	139 A mare
Ghodi, ghoda	Ghodi	140 Horse
Ghodya	Ghodya	141 Mare
Bail	Dhadya	142 A bull
Gai	Gai	143 A cow
Bail	Dhadya	144 Bull
Gai	Gai	145 Cow
Kutra	Kutra	146 A dog
Kutra	Kutra	147 A cat
Kutra, kutra	Kutra	148 Dog
Kutra	Kutra	149 Pigeon
Bail	Bail	150 A bull
Bail	Bail	151 A female bull
Bail	Bail	152 A female goat
Bail	Bail, marya	153 Goat
Ghoda	Ghoda	154 A mare
Bail	Bail	155 A female cow
Bail	Bail	156 Cow
Bail	Bail	157 Bull
Bail	Bail	158 Bull
Bail	Bail	159 Bull
Bail	Bail	160 Bull
Bail	Bail	161 Bull
Bail	Bail	162 Bull
Bail	Bail	163 Bull
Bail	Bail	164 Bull
Bail	Bail	165 Bull
Bail	Bail	166 Bull
Bail	Bail	167 Bull
Bail	Bail	168 Bull
Bail	Bail	169 Bull
Bail	Bail	170 Bull

English.	Bhili (Mahikantha)	Bhili (Edar).	Bhori (Lahore)
161 They are .	Wā hē (or hē) .	Wā hē .	Tē sai . . .
162 I was .	Hū atō	Hū atō	Hū uttō . . .
163 Thou wast . . .	Tū atō .	Tū atō . . .	Taū uttō .
164. He was	Vī atō .	Vī atō .	Yōh uttō .
165 We were	Amē atā . .	Amē atā .	Hamē uttā .
166 You were .	Tamē atā	Tamē atā	Tamē uttā .
167 They were .	Wā atā (<i>fem vī atī</i>)	Wā atā	Tē uttā .
168 Be . . .	Hō	Hō	Thāi-jā . . .
169 To be .	Hōwū .	Hōwū	Thānō . . .
170 Being . . .	Hōtā . . .	Hōtā	Thāi .
171 Having been .	Hōinē . . .	Hōinē	Thāi-kē .
172 I may be .	Hū hōū, hū ugū	Hū hōū, hū ugū . . .	..
173 I shall be	Hū hōih, hū ahjē .	Hū hōih, hū ahjē	Hōis
174 I should be . . .	Hū hōih, hū ugēk	Hū hōih .	.
175 Beat	Kut, mār	Mār, or kut (<i>and so throughout</i>)	Mār
176 To beat . . .	Kut ^a wū, mār ^a wū .	Mār ^a wū . . .	Mār ^a nō . . .
177 Beating .	Kut ^a tā, mār ^a tā .	Mār ^a tā .	Mār ^a tō . . .
178 Having beaten	Kutinē, mār ^a inē	Mār ^a nē . . .	Mār ^a in .
179 I beat	Hū mārū (-hū)	Hū mārū-hū . . .	Hū mārō . . .
180 Thou beatest	Tū mārē (-hē) .	Tū mārē-hē . . .	Taū mārē - . . .
181 He beats .	Vī mārē (-hē) .	Vī mārē-hē . . .	Yōh mārē . . .
182 We beat	Amā mārā (-hā), amā mār ^a iyēh	Amē mār ^a yēh	Hamē mārō .
183 You beat	Tamā mārō (-hō) .	Tamē mārō-hō .	Tamē mārō .
184 They beat	Wā mārē (hē) .	Wā mārē-hē .	Tēhē mārē . . .
185 I beat (<i>Past Tense</i>) .	Mē mār ^a iyū (or mār ^a yū, or mārū, and so throughout)	Mē mārū (or mār ^a yū)	Mī mārō .
186 Thou beatest (<i>Past Tense</i>)	Tē mār ^a iyū .	Tē mārū	Tī mārō . . .
187 He beat (<i>Past Tense</i>) .	Wanō mār ^a iyū .	Wanō mārū	Pēllē mārō .

Klā-dō (Klā-dōh)	Ken-bō (Fhat'ōh)	Page
Tō ra (or tya a'tōs)	Tyā f'ōs	161 They were
Mi a's'tō (or hōta)	Mi whata	162 I was
Tū a's'tōs (or hōtas)	Tū whata	163 They were
Tō a's'tō (or hōta)	To whata	164 He was
Ham a's'tas (am h'ā)	Āmbū whata	165 We were
Tum a's'tō (tum lōtas)	Tumhī whatā	166 You were
Tō a's'tō (tva hōtōs)	Tyū whata	167 They were
As	Hō	168 Be
As-na	Hōna	169 To be
Rah'na (hōs)	Hōsan, hōan	170 Being
A-sūn	Hōan san, whāis'ni	171 Having been
Mai'nea (mi hōtō)	Mi whasū	172 I may be
Mai'nea (mi hōsu)	Mi hōsū	173 I shall be
Mai'nea (mi hōsū ch)	Mi whōwa	174 I shall be
Mar	Mar	175 Be it
Mar'na	Mar'na	176 To be it
Mārit	Marūn	177 Being it
Marūn	Maran san	178 Having been it
Mai' mārā(s)	Mi mārā	179 It may be
Tū mārā(s)	Tū mārā	180 They may be
Tō mārā(s)	To mārā	181 It may be
Hani mārā (ām mā'jōs)	Āmbū mā'jōs	182 We may be
Tum mā'jō (tum mā'jōs)	Tumhī mā'jōs	183 You may be
Tō mā'jō (tā mā'jōs)	To mā'jōs	184 It may be
Mai' mā' (mi mā')	Mi mā'	185 I may be
Tū mā' (tū mā')	Tū mā'	186 They may be
Tō mā' (tā mā')	To mā'	187 It may be

English	Đan (Mekong)	Đan (Đan)	Đan (Đan)
188 We beat (Past Tense)	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
189 You beat (Past Tense)	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
190 They beat (Past Tense)	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
191 I am beating	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
192 I was beating	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
193 I had beaten	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
194 I may beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
195 I shall beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
196 Thou wilt beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
197 He will beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
198 We shall beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
199 You will beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
200 They will beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
201 I should beat	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
202 I am beaten	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
203 I was beaten	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
204 I am to be beaten	Đan đánh . . .	Đan đánh . . .	Đan đánh . . .
205 I go	Đan đi . . .	Đan đi . . .	Đan đi . . .
206 Thou goest	Đan đi . . .	Đan đi . . .	Đan đi . . .
207 He goes	Đan đi . . .	Đan đi . . .	Đan đi . . .
208 We go	Đan đi . . .	Đan đi . . .	Đan đi . . .
209 You go	Đan đi . . .	Đan đi . . .	Đan đi . . .
210 They go	Đan đi . . .	Đan đi . . .	Đan đi . . .
211 I was	Đan đi . . .	Đan đi . . .	Đan đi . . .
212 Thou wast	Đan đi . . .	Đan đi . . .	Đan đi . . .
213 He was	Đan đi . . .	Đan đi . . .	Đan đi . . .
214 We were	Đan đi . . .	Đan đi . . .	Đan đi . . .

Kikao' ō (Kikao' ō)	Kikao' ō (Kikao' ō)	Kikao' ō (Kikao' ō)
Hamī māre (am. māre)	Amhū māre	186 We have (I have)
Tumī māre (tume mare)	Tumhū māre	187 You have (You have)
Tu māre (tū māre)	Tvasū māre	188 They have (They have)
Mai mārit māhāna	Mi mārit	189 I have not
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	190 I have not (I have not)
(Mi mārit māhāna)	Mi mārit māhāna	191 I have not (I have not)
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	192 I have not (I have not)
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	193 I have not (I have not)
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	194 I have not (I have not)
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	195 I have not (I have not)
Tū mārit (tū mārit)	Tū mārit	196 Thou wilt have
Tō mārit	Tō mārit	197 He will have
Ham mārit (am mārit)	Amhū mārit	198 We shall have
Tum mārit (tum mārit)	Tumhū mārit	199 You will have
Tu mārit (tū mārit)	Tva mārit	200 They will have
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	201 I shall have
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	202 I shall have
(Mi mārit māhāna)	Mi mārit māhāna	203 I shall have
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	204 I shall have
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	205 I shall have
Tū mārit māhāna (tū mārit māhāna)	Tū mārit māhāna	206 Thou shalt have
Tō mārit māhāna (tū mārit māhāna)	Tō mārit māhāna	207 He shall have
Ham mārit māhāna (am mārit māhāna)	Amhū mārit māhāna	208 We shall have
Tum mārit māhāna (tum mārit māhāna)	Tumhū mārit māhāna	209 You shall have
Tu mārit māhāna (tū mārit māhāna)	Tva mārit māhāna	210 They shall have
Mai mārit māhāna (mi mārit māhāna)	Mi mārit māhāna	211 I shall have
Tū mārit māhāna (tū mārit māhāna)	Tū mārit māhāna	212 Thou shalt have
Tō mārit māhāna (tū mārit māhāna)	Tō mārit māhāna	213 He shall have
Ham mārit māhāna (am mārit māhāna)	Amhū mārit māhāna	214 We shall have

English	Bhili (Mahikantba)	Bhili (Edar)	Bāori (Lahore)
215 You went . . .	Tamā gijyā . . .	Tamē gijyā . . .	Tamē giā . . .
216 They went . . .	Wā gijyā . . .	Wā gijyā . . .	Tē giā . . .
217 Go . . .	Jā, jāō . . .	Jā, jāō . . .	Jā . . .
218 Going . . .	Jātā . . .	Jātā . . .	Jāto . . .
219 Gone . . .	Gijyū, gō . . .	Gijyū, gō . . .	Gaiō, giō . . .
220 What is your name ?	Tamārū hū nām ? . .	Tamārū hū nām ? . .	Tārō nām hū sai ? . .
221 How old is this horse?	Apā khōrā-nō katārū varah thājyā hē ?	Apā khōrā-nō katārū varah thājyā hē ?	Hā ghōrānī kat'li umar sai ?
222 How far is it from here to Kashmir ?	Iyō hū Kāsmir katārū vēg'ū hōhē ?	Iyōhū Kāsmir katārū lōbēpā hōhē ?	Kashmir hē-thō kit'la gāū sai ?
223 How many sons are there in your father's house ?	Tamārā ātā-nā khēr-mā katārā sayā hē ?	Tamārā ātā-nā khēr-mā katārā sayā hē ?	Tārā āgā-nō gharē kit'la dik'rā ?
224 I have walked a long way to day	Āj kharō hēd'jyō hū .	Āj kharō hēd'jyō hū .	Āj hū vēg'la-thō āvēō
225 The son of my uncle is married to his sister	Mārā kākā-nō sōrō vī-nō bōnē pappōlō hē	Mārā kākā-nō sayō mī hālī parap'yō hē	Mhārā lākā-nō dik'rō mīhī bah'nō par'nāēō
226 In the house is the sad- dle of the white horse	Thōlā khōrā-nū palōp khēr- mā hē	Thōlā khōrā nū palōn khēr- mā hē	Dhauā ghōrānī lāthī gharē parī
227 Put the saddle upon his back	Anā upar palōp dadō	Anā upar palōp dadō	Kāthī ghōrā-nī dhūā ūpar ghattī dē
228 I have beaten his son with many stripes	Anā-nā dik'rā-nō mō kharā kōllā mā'jyā hē	Apā-nā dik'rā-nō mō kharā kōllā mā'iyā hē.	Inhā dik'rā-nū hū ohhītāhō māriō
229 He is grazing cattle on the top of the hill	Pōlī magari upēr todā sārē hē	Pōlī magari upēr todā sārē- hē	Pōlō manukhō pahār-nī ohōtī ūpar dhūd'hā ohārē
230 He is sitting on a horse under that tree	Pōlī rukhadā nēsāl khōrā- māthē bēhēlō hē	Pōlī rukhadā nēsāl khōrā- māthē bēhēlō hē	Ghōrā-nō ūpar chap'ho hōrō ād'mī jhārīā-nō hēth ābhō
231 His brother is taller than his sister	Ī-nī bun kar'tē ī-nō bhāi ūso hē	Ī-nī bun kar'tē ī-nō phāi ūso hē	Inhī bah'nē-thō inhō bhāi lāmbō sai
232 The price of that is two rupees and a half	Ī-nī kamēt adhi rupiyā (or, rupējyā) hē	Ī-nī kimēt adhi rupējyā hē	Pēllā-nō mōl dhāi rupaiā sai
233 My father lives in that small house	Mārō ātō pēlā nān'kā khēr- mā rē hē	Mārō ātō pēlā nān'kā khēr- mā rē-hē	Mhārō āgō pēllā nanōrā ghar-mō rahē
234 Give this rupee to him	Ā rupiyō ī-nē āl	Ā rupiyō mē āl . .	Hyōh rūpaiō pēllā-nū dai dē
235 Take those rupees from him	Apā kanē rupiyā hē tē lai liyō	Anā kanē rupiyā hē tē, lai liyō	Pēllā rūpaiā pēllā-kan-thō jāi lē
236 Beat him well and bind him with ropes	Ī-nē khub kutō nē rūhē mādo	Inē khub kutō nē rūhē mādo	Pēllā-nū māri māri bādī- nakh
237 Draw water from the well	Kuwā-mē hū pōnī kādhō	Kuwā-mē-hū pōpī kādhō	Kuā-māh thō pānī kādhi lē
238 Walk before me	May mōrē hēd .	May-mōri hēd .	Mō āgal āgal hind .
239 Whose boy comes be- hind you ?	Tamārī wōhē kī-nō sayō āvō hē ?	Tamārī wōhē kanō sayō āvō-hē ?	Tō lōpē kanō dik'rō āvē ? .
240 From whom did you buy that ?	Tamā ā kī-nī kanē-hū vēsātū lētū hē ?	Tamā ā kīnī kanē hū vēsātū?	Pōlō kaun kan-thō mōlē ldhō ?
241 From a shopkeeper of the village	Gom nā wōpyā kanē-hū	Gom-nā wōpyā-kanē-hū .	Gāw'ra-nā kar'p-kaunē thō

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraṇas*, a merchant, through the Prakrit *Vāṇijjāraṇō*, a trader.¹ The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanah*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference² to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Nī'āmātullāh, written about 1612 A.D., and referring to events of 1504 A.D. He says —

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjārās, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Dandin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.³

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjārās.

AUTHORITIES—

- BEIGGS, Capt J.,—*An account of the Origin, History and Manners of* . . . *Bunjaras Transactions of the Literary Society of Bombay*, 1 (1819), pp 61 and ff
- BALFOUR, EDWARD,—*On the Migratory Tribes of Natives in Central India* *Journal of Asiatic Society of Bengal*. Vol. xiii, Pt I (1844), pp 1 and ff. Account of *The Gohur, called by Europeans and Natives Banjari, or Lumbari*, pp 2 and ff. *Gohurie Vocabulary* on pp 17 and ff. ['Gōarō' is a common Labhānī word for 'man']
- ELLIOT, (Sir) H. M.,—*Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India, being an amplified edition of the Supplemental Glossary of Indian Terms written [in 1844] by the late Sir H. M. E.* Edited, revised, and re-arranged by John Beames. London, 1869. Account of the Banjāra on pp 52 and ff.
- Gazetteer for the Haidarābād Assigned Districts, commonly called Berār*—Edited by A. O. Lyall, Commissioner of West Berār. Bombay, 1870. On pp 195 and ff. *Sketch of the Banjāras of Berār* mainly by N. R. Cumberlege (see below).
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- IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881 treating of Religion, Language and Caste*. Calcutta, 1883. Account of the Banjāras, para 547, of the Labānas, para. 548.

¹ The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārṇā*, to burn the jungle, are untenable.

² Elliot, v, 100, Briggs' *Ferishtā*, i, 679. See also Yule and Burnell's *Hobson Jobson*, s. v. 'Brinjarry' for other references.

³ The passage occurs in the fifth *ucchhāṇḍā* of the *Dakṣa-smṛiti*.

Separate figures for the Banjāri language were not collected in the provinces in the Census of 1891, and it is therefore impossible to compare them with those given above.

Banjāri falls into two main dialects—that of the Panjab and Gujarat, and elsewhere (of which we may take the Labhānī of Berar as the standard). I may add the Labānkī of Muzaffargarh in the Panjab, which differs from that of the rest of the province. The dialects of the Kākēri, or chamberlain, of the United Provinces, and of the Bahrūpīs of the Panjab have also, as it turned out to be the same as the Labhānī of Berar. We therefore find that all of speakers of Banjāri to be as follows—

Labhānī of Muzaffargarh	
Labhānī of the rest of the Panjab	2247
Labhānī of Gujarat	1000
	<hr/>
Other Banjāri	1111
Kākēri	1
Bahrūpīs of the Panjab	2572
	<hr/>
Total, Speakers of Panjab	1000
	<hr/>

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labānkī in Muzaffargarh employ ordinary Hindi, and my only reason for entering their language above is that it is of the same class as of Muzaffargarh which is Lahndī.

The Labānkī of the Panjab is most nearly connected with the Berar dialect of Hissar and in the adjoining parts of Bikaner.

For the other Banjāri dialects, we must take the Labhānī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go further westwards or northwards from Berar. I have little information regarding the Banjāri of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to be of the dialect of Hyderabad closely resembles that of Berar, while that of Malwa is mixed with the surrounding Dravidian languages.

The Labhānī of Berar possesses the characteristics of an old form of speech which has been preserved unchanged for some centuries. It may be said to be partly of Mār-wāri and partly of Northern Gujarātī and gives on the whole the idea of a language far from the original language from which these closely connected forms of speech have come at comparatively late times.

In the following pages I shall first deal with the Labhānī of Berar, then with the Labhānī of the Panjab, then the Labhānī of the United Provinces, and then the Banjāri of the United Provinces. In dealing with this, I shall deal with the Kākēri of Allahabad. I shall then deal with the Labhānī of the Panjab (devoting a few lines to that of Muzaffargarh) and then the Labhānī of Gujarat. Finally, I shall describe the Bahrūpīs of the Panjab, which is a dialect of the Berar dialect, but which is here placed on account of its being spoken in the Panjab.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēti-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rī*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in *Mār-wārī*. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versa*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bētō*, the son of the father, but *ō-rā* (not *ō-rō*) *pēt*, his belly, *ghōdē-rō ghōgīr*, the saddle of the horse; *baḷ-rā-ra* (for *baḷ-rā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *galā-ma*, on his neck, *jhādē-rē hētē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *galā-ma*, on the neck, *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *līdō* (masculine), service was done.

Adjectives follow the *Mār-wārī* rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, *mī*; *manē*, *mona*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū*, thou, *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee, *tam*, *tamō* (this is a Gujarātī form), you, *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that they, *ō-nē*, by him (but *ū lyō*, he said); *ō-rō*, his, *ō-rē*, *ō-na*, to him, *ānu-rō* or *onu-rō*, their.

Tō-nē, *tō-na*, him, to him, *tē*, they.

Ā or *i*, this; *yē ghōdē-nō*, of this horse.

Āpan, we (including the person addressed); *āp-nē-nē*, to us; *āp-nō*, own.

Jō, *galō*, who, what; *jē-na*, by whom; *lūn*, who? *lē-rō*, whose? *lāi*, what? *laḷō-rō*, of what? *laḷā-na*, for what, why? *lōi*, anyone, *ēāl-rā*, this many, *laṭ-rā*, how many (with pleonastic *l* of Rājasthānī, *laṭ-rā-l*), *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

	Sing	Plur
1	<i>cṭṭū</i> or <i>chha</i>	<i>chhā</i> or <i>chha</i>
2	<i>cṭṭi</i> or <i>cṭha</i>	<i>chhō</i> or <i>chha</i>
3	<i>cṭṭē</i> or <i>cṭta</i>	<i>chhē</i> or <i>chha</i>

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *tētō*. *Tētō* is sometimes written *chētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mār-tō-tō*, was striking. Indeed *tētō-lō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining, *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *lō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen —

ajī, or *icajī*, and
āt, a sound
bātī, bread
dhyā, with

lamēdī, a bird
kēldā, *kēldū*, a calf
kuatrā (= *kuatrā*), a dog
mātī, a man

yādī, a mother

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ

(BERAR)

SPECIMEN I.

Ekē	mātī-na	dī	bētā	vētē-tē	Anu-mē	nānakṛā
<i>A</i>	<i>man-to</i>	<i>tico</i>	<i>sons</i>	<i>becoming-icere</i>	<i>Them-among</i>	<i>the-younger</i>
āp'nē	bāpē-nē	kyō,	'bāpū,	jō	manē āyī-chha,	ō māl-matā-rū
<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>what</i>	<i>to-me will-come,</i>	<i>that the-property-of</i>
vētō	manē	dē-nāk'	O-nē	ō-rē	māl-matā	anu-mē vēt-dinō
<i>share</i>	<i>to-me</i>	<i>give-away'</i>	<i>Him-by</i>	<i>his</i>	<i>the-property</i>	<i>them-among was-divided</i>
Wajī	nānakṛā	ohhōrā	thōdā	danē-mē	sē māl-matā	gōlā kar-lidō,
<i>And</i>	<i>the-younger</i>	<i>son</i>	<i>a-few</i>	<i>days-in</i>	<i>all</i>	<i>wealth collected made,</i>
wajī	ghan-mē	gyō	Wajī	wattē	rē-tānī	wadhāl-panē-ti sē
<i>and</i>	<i>a-far-land-in</i>	<i>he-went.</i>	<i>And</i>	<i>there</i>	<i>while-remaining</i>	<i>debauchery-by all</i>
pīsā	wadā-dēnō	Janā	ō-nē	sē	pīsā	kharach kar-nākō,
<i>money</i>	<i>he-squandered</i>	<i>When</i>	<i>him-by</i>	<i>all</i>	<i>money expended</i>	<i>was-made-entirely,</i>
janā	ō	dēs-ma	mōthō	kāl	pad-gō,	jē-na tō-nē vėlā pad-gē,
<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>by-which him-to want fell;</i>
ajī	ū	gyō,	ajī	ō	dēs-rē	ēkhādī bhalē mānas-jērē pagēli
<i>and</i>	<i>he</i>	<i>went,</i>	<i>and</i>	<i>that</i>	<i>country-in-of</i>	<i>a rich man-near servant</i>
ryō	Wajī	ō nē	sūrī	charāy-nē	āp'nē	khētē-mē ō-na
<i>remained</i>	<i>And</i>	<i>him-by</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-his-own</i>	<i>field-in as-for-him</i>
mēlyō	Wajī	jakō	sūr	bhaskō	khādō,	ō bhaskā-ti ō-nē
<i>he-was-sent</i>	<i>And</i>	<i>what</i>	<i>the-swine</i>	<i>chaff</i>	<i>ate,</i>	<i>that chaff-with him-to</i>
ō-rā	pēt	khushī-ti	bharā	jātō.	Ajī	ō-na na-kōi dinō
<i>his-own</i>	<i>belly</i>	<i>happiness-with</i>	<i>he-would-have-been-filled</i>	<i>And</i>	<i>him-to</i>	<i>no-one gave.</i>

Janā ū sudē-mā āyō, janā ū kvō, 'mh'rē hāp-r *When he sense-in came, then he said, 'my father of*
katrā-k rōj-dār ād'mī-na pēt bhar aji mā-mā-tā *how-many-regularly hired men to belly full and to-escape*
aji mī bhukē-tī marū-ehhū M' uthi-ehhā, *and I hunger by dying-am I will-arise, and*
jihvū-ehha, aji ō-na kah'n, *'hāpū, m' Bhag'wānī-r-par*
will-go, and him-to I-will-say, 'father, I God-of-on
tār-āga pīp kidō-ehhū, waji aji-tī tārō bītō *thee-before sin done-have, and to-day-from thy son to-be-called I*
āchhō kō-nī. Tārē rōj-dār mān's-mū-tī mān' ch' rāj- *good at-all-not(-am) Thy hired men-in-from we are hired also*
Aji ū uthō, aji ō-rē hāp-r-āimō āyō Pan *And he arose, and him of father near came But then he*
ghan-mū-hī vūtō ō-rō hāp ō-na delhō, *distance-in-even was his father him saw, and*
waji dhātō, waji ō-rō galī-ma pad-gō, aji ō-na ehhu *and he-ran, and his neck-on he-fell, and him to-escape*
ehhōrā ō-na kahē, 'hāpū, Bhag'wānī-r-par aji tār *the-son him-to says, 'father, God-of-on and the before I*
kidō-ehhū, waji aji-tī tārō bītō *done-have, and to day-from thy son to-be-called I*
Pan hāp āp'nē nauk'rē nē kvō, 'ghanō *But the-father his-own servants-to said, 'cry*
aji ō-na ō pōh'rāw, aji ō-rō hātē-mē vithu ghāt, *and him-to it put-on, and on-his hand-on a-ring put*
pagē-mō jūdī ghāl, waji ō hat kēldī war-hvā *fool-on shoes put, and that fatted calf bring-her*
waji ō na khāū-ehha ān khush hōū ehha, *and it we-eat and happy become, because*
mar-gō-thō, waji pharan bach-gō; ū gamā-go thō, *dead-gone-was, and again escaped, he lost-gone was,*
tē chann karē lāg *they rejoicing to-do began*

Aji ō-rē mōthō ehhōrō khēt'-m' vūtō *And him-to the-elder son fell-in*
ivō waji gharī tōlē nik'li pīch-gō, *came and the-house-to near arrived, then*
it-ivō Waji ō-rō nauk'rē nē-tī *round-came And he by servants-in-from*
waji ō-na puchh-gō, 'i *and as-for-him how-was-it, 'the*

tārō bbāī āyō-chha, wajī tārē bapē nē latā kēldū-na kātō-chha,
thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,
kal-kī ū hasī-khusī-sō tō-na mal-gō' Wajī ō-na rish āw-gō
because he safe-and-sound him-to has been-met' And him to anger came
wajī gharē-mē jāy-nī Kal-kī ō-rē bāp bhār āyō,
and the-house-in he-goes-not Therefore him-to the-father outside came,
ajī ō-na sam¹jāyō Wajī ū ō-rē bāpē-nū watār dē-tānī
and him-to remonstrated And he his father-to answer while-giving
kahē, 'dēkh, mē ēāt¹rā waras tārē sēwā kīdō, wajī mē kōyē
says, 'see, I so-many years to-thee service did, and I at-any
ghat¹kā-r-upar tārō hukūm mōdō kō-nī, ajī hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
na-karhāī bak¹īā-ra pilā dinō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
ānand karū-chha Pan jē-na tārō māl-matā kach¹nī-nē warād-dinō,
rejoicing male But by-whom thy property harlots-to was-squandered,
ā tārō chhōrō ātē barābar ō-rē karitā² lat kēldū tu
this thy son on-coming with him-for for fatted calf thou
kātō-chha' Wajī ū ō-na kēhō, 'chhōrā, tū nēh¹mī mārē dhyā
slaughtered-hast' And he him-to said, 'son, thou always to-me near
chhī, wajī mārō jē-kōī chha, tē sārō tārō chha Wajī āpan ānand
art, and mine whatever is, that all thine is And we rejoicing
karū-chha, ajī sakhī hōū-chha, ī āp¹nē-nē āchhō chha, kal-kī ā tarō
male, and happy become, this us-to good is, because this thy
bhāī mar-gō-thō, wajī pharī bach-gō, ajī ū gamā-gō-thō, wajī
brother dead-gone-was, and again escaped; and he lost-gone-was, and
lābhō'
was-found'

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left¹. He then looked before him, and saw one road of six months resulting in happiness, the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJARI

(Brahm)

SPECIMEN III.

TWO LABHĀNĪ SONGS

I

Sāchō Sēwābhāyā.

True Sēwābhāyā

Tā-rū kachē kachan-rī kāvā

His-to crystal gold-of body

Sēwābhāyā vē-gō

Sēwābhāyā having-been-is-gone.

Sūkā-nū gādī dū-gō

Sūkā-to throne having given-he-went.

Jētā-nē prāsan vē-go.

Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōdō

Sēwābhāyā wealth accumulated.

Tā-rē Tulārām chha ghōdō

His-to Tulārām is horse.

Dachchhā dōlat bhārī.

Prosperity wealth great

Nāgārō āb'dāgīrī.

Drums umbrellas

Mēh'madyā gāvī dhādi

Mēh'madyā sings the-board

Jē na ān dhan dōnō bhārī

Whom-to food wealth is-to-be-given rich

II

Bāgh bagīchyā dharamū rī bāwadī,

Grove(-as, l)-garden virtue-of care l,

Jattī barīcū puno Rām.

Here shines the great Rām

Rām tō-nū fēchō lānō vā vā 1)

Rām thee-to give to me, to give to me 1)

Sattatē-rī Sitā, pattē-rō Lachh^amanā,
Chastty-of Sitā, faithfulness-of Lakshman,
 Hanumān jōdhā tārē sāt
Hanumān warrior of-thee with.

Rām tō-nē āchhō kariyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōkī dōrī dōrī Dārakā,
Not-veily pilgrimage twice twice (to-)Dwārakā

Haradē-mē warasō Bhagawān.
The-heart-in dwells God

Bālā-jī-nī Dārakā, Kṛṣṇ-jī-nī Dārakā
Bālā-jī-of Dwārakā, Kṛṣṇ-jī-of Dīcāī akā

Rām tō-nē āchhō kariyō nyāhāl (3)
Rām thee-to good may-make prosperity (3)

Dharamitō Bābā Bālā jī sādār,
Dharamitō Bābā Bālā-jī-of devotee,

Bhar bhar pasī dē-ohha dān.
Full full handfuls giving-is gifts

Rām tō-nē āchhō kariyō nyāhāl (4)
Rām thee-to good may-make prosperity (4)

FREE TRANSLATION OF THE FOREGOING.

I

(A poem in honour of Sēwābhāyā, a Labhānā hero.)

There was Sēwābhāyā. His body was brilliant as silver and gold.

Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed He had the horse Tulārām.

Worldly wealth had he in plenty He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song To him it is every one's duty to give many presents of food and money

II.

(In praise of Dharmitō Bābā, who planted a grove and built a temple)

(1) There is a grove and a garden, and a well built as an eye of silver - shines the great Rām himself in all his glory (and grants all the wishes of the heart). May Rām endow thee with good prosperity.

(2) Sītā the chaste, Lakṣman the faithful, Hanumān the mighty
with thee May Rām endow thee with good prosperity

(3) It is useless to make two pilgrimages to Dwārakā, for God dwells there, too, is the Dwārakā of Bājajī, the Dwārakā of Kṛṣṇa, endow thee with good prosperity

(4) Dharmitō Bābā, the devotee of Bābū gū...
 endow thee with good prosperity.

11/11/11 11:11 AM

LAMĀNĪ OF NASIK.

The Lābhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Barar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT NASIK.)

Cāhān	tō	tōi	ṭṭṭṭ	lāḍā-dō	rē Isarā.
Comp	early	having-broken,	bull's-head	load,	O Isarā.
Cāhān	tō	tōi	ṭṭṭṭ	lāḍā-dō lāḍā-dō	ra. (1)
Comp	early	having-broken,	bull's-head	load load	O. (1)
Cāhān	sō	cāhān.	ṭṭṭṭ	qāhā-dō	rē Isarā.
The-plain	that	having-seen,	the-bull's-head	let-lose,	O Isarā.
Cāhān	sō	cāhān.	ṭṭṭṭ	qāhā-dō, qāhā-dō	ra (2)
The-plain	that	having-seen,	the-bull's-head	let-lose, let-lose	O. (2)
Āḍā-māḍā-rō	rāḍā	māḍā-dō	rē Isarā.	(3)	
Root-of	large	orange	O Isarā.	(3)	
Lāi	cāhān	pāl	māḍā-dō,	rē Isarā.	(4)
Red	stretching-with-strings	tent	arrange,	O Isarā.	(4)
Ṭā	pālān	pānī-mā	nāḥā-dō,	rē Isarā.	(5)
Saddle-cloth	saddle	water-in	put,	O Isarā.	(5)
Bāpā	bāpā-rō	jāgāḍṭṭ	māḍā-dō,	rē Isarā.	(6)
Father	son-of	quarrel	arise,	O Isarā.	(6)
Āḍā-rō	pānī,	bāpā,	jāpā-dō,	rē Isarā.	(7)
Time-of	year,	son,	go-let,	O Isarā.	(7)
Ṭā	pālān	pānī-mā	nāḥā-dō,	rē Isarā.	(8)
Saddle-cloth	saddle	water-in-from	out-lets,	O Isarā.	(8)
Gāḍā	gāḍā-mā	gāḍā	māḍā-dō,	rē Isarā.	(9)
Give	collection-for	horse	send,	O Isarā.	(9)
Cāḍā	bāpā-mā	bāpā	māḍā-dō,	rē Isarā.	(10)
Give	filling-for	bull's-head	send,	O Isarā.	(10)
Dāḍā-mā-rō	bāpā	bāpā-dō,	rē Isarā.	(11)	
Woman-of	collection	male,	O Isarā.	(11)	

DICTIONARY OF SANSKRIT

Dāhī-sāni-na	bhāhā	kānī-lō, nī	Isarī	(12)
Wise-women of	collection	male, O	Isarī	(12)
Āb	ghivī	gālī-rī	ghōṭī	īwā-gō, nī
Now	ghee	molasses-of	horses	are-cc
			O	Isarī
Chāwal	bharī-na	lādū	īwā-gō, nī	Isarī
Rice	filling-for	bullock	is-cc	O
			O	Isarī
Bir	balāvan-na	nīwan	mīlī-dō	nī
Women	calling-for	a-barber	send, O	Isarī
			O	Isarī
Sāyivī-thāwar	sādī	tānī-lō, nī	Isarī	(16)
On-Saturday	the-reel	stretch, O	Isarī	(16)
Pāch	ghadawā-rī	ghōṭī	ghōṭī-lō	nī
Five	jars-of	hang-sherbet	compound, O	Isarī
			O	Isarī
Pāch	lōta-rī	garu-rō	mīlī-dō	nī
Five	pots-of	the-priest-of	send	O
			O	Isarī
Dāhī-sānī-rō	wachan	mīgī-lō, nī	Isarī	(19)
Wise-men-of	blessing	ask, O	Isarī	(19)
Āchhē	jagatārō	malawo	jim-dō, nī	Isarī
Well	male-arrangements	the-guests	send	O
			O	Isarī

FREE TRANSLATION OF THE FOREGOING

(The song deals with the adventures of the Lablārā hī to Isarī. In the first verse he is addressed by his father.)

(1) 'O Isarī, break our camp and load our pack-bullocks. I will go for a plum, and there let the cattle loose. Make a room of the grass-las and stretch a red cloth so as to form a tent. (5) Put the bullock harness on the cart and Isarī demands to be married at once, but his father at first refuses.

A quarrel arose between the father and the son. 'My son, if the year pass in the meantime take the bullock harness out of water.'

(Isarī insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses (10) and for a plow and rice. Call a meeting of wise men and wise women and let them know. Here the horses laden with ghee and molasses and the bullocks laden with rice (15) and a barber to invite the women and on Saturday have the women brought. Molasses jarfuls of hang-sherbet and offer five pots full of molasses to the women from the wise men (20) and make good arrangements for the marriage.'

(The rest of the poem, which is a love-story, is not translated. In the end Isarī's marriage and the hero's triumph over his enemies are mentioned. His friend had become his foe on account of the marriage. The poem ends with a description of the bride. It was with her that the hero was victorious in Isarī's complete victory.)

1. The word 'lablārā' is a Sanskrit word, but it is not found in the dictionary. It is a word of the Sanskrit language, but it is not found in the dictionary. It is a word of the Sanskrit language, but it is not found in the dictionary.

LAMANĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māti-r*, for *māti-ra*, to a man

[No. 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMANĪ

(DISTRICT BELGAUM.)

Ekē	māti-r	dī	bētā	vētē-tē	Ōnō-r-māyī	nān [*] kyā	bētā
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-of-in</i>	<i>the-younger</i>	<i>son</i>
bāpē-na	kyō,	‘bāp,	tārō	mālē-māy-tī	manṇa	āy-rō	vētō
<i>the-father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>thy</i>	<i>property-in-from</i>	<i>to-me</i>	<i>coming-of</i>	<i>share</i>
manṇa	dē’	Bāpū	ōnō-r-māyī	ō-rō	mālē	pād-dinō-chhē	Nān [*] kyā
<i>to-me</i>	<i>give’</i>	<i>The-father</i>	<i>them-of-in</i>	<i>him-of</i>	<i>property</i>	<i>divided</i>	<i>The-younger</i>
bētā	ō-rō	vētō	lēna	ghan-mē	malkē-na	jana	ghan
<i>son</i>	<i>him-of</i>	<i>share</i>	<i>having-taken</i>	<i>far-in</i>	<i>country-to</i>	<i>having-gone</i>	<i>many</i>
dād	kō-nī	hōyē-tō	Atarājya-mā	ū	anādī	vēna	ō-rō
<i>days</i>	<i>any-not</i>	<i>were</i>	<i>The-meantime-in</i>	<i>he</i>	<i>riotous</i>	<i>having-become</i>	<i>him-of</i>
mālē	sē	gamā-lidō	Ū	yū	kidō,	jērē	pachya
<i>property</i>	<i>all</i>	<i>squandered.</i>	<i>He</i>	<i>thus</i>	<i>did,</i>	<i>then</i>	<i>afterwards</i>
malkē-mā	mōtō	kāl	padana	onna	garībī	āw-gī.	ō
<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	<i>poverty</i>	<i>came.</i>	

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

were eating, we have it added to the simple past, as in *lahō-chhē*, he said, *gaya-chhē*, he went, *kāt-chhē*, he spent (time), so we have in the future *jawā-chhē*, we (I) will go, *lah'wā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike, *mār-chhō*, you will strike, and so on, besides *mārū-chhē*, *mārō-chhē*, and other forms.

Again *chhē* is added to the Imperative in *lar-chhē*, make (me as one of thy servants), and even to a verbal noun as in *rahanwārē-chhē madhē*, amongst the inhabitants. In *bhā'an-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī*. We have also the Eastern Hindī suffix *le*, and a parallel form, *lō*, in *nikāl-lō*, having taken out.

In one instance *lahō*, he said, is contracted to *lōh*.

Note the Rajasthānī method of forming casual verbs by adding *r*, as in *rahhārō*, kept.

[No. 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP

LABHANI OR BANJARI.

(D. S. 10. 1. 1. 1. 1. 1.)

Kōi ad'mī-kūr dī chhorī achēhī. U
A-certain man-of two sons were The
 bāp-sū kahō-ehhē 'ai bāu dhan-madh
the-father-to said, 'O father, the wealth-in
 haū sō hamē dēnē ' Tab u ap'ān dhan
will-be that to-me (is-)to-be-given' Then he his own wealth
 Thōrō dīn gayā-ehhē kī nān'kivā chhorī s'ri
A-few days passed that the-younger son all
 dūr muluk dāgar-gayo, aur oḥ bad'm simē dū
a-far country went, and there riotous conduct-in
 dhan khō-dīnō Jab u suganī khareh-kar-ā
wealth squandered When he all had-expended
 khub kāl parō, aur u khūb garib ho-gayo, aur u
great famine fell, and he very poor became, and he
 rahan'wārē-ehhē madhe ek-kē vahī rah'wā-ehhē
inhabitants among one-of near remained
 khēt-mē sūr charāv-lē mēlō-ehhē Aur ū ur
field-in squire grazing-for sent And he the
 sūr khāt-ehhē āpan pē bhīran-ehhē Kōi
squire calling-were his-own bully for-filling was
 rahē Tab u-nē khabar blā, aur u
was Then he-to senses came, and he
 kat'rā-k bhūyō-kē khīrī-s vāt-sil bāt
how-many labourers-of calling-then
 marī-ehhē Ham utb-ehhānē raw-ehhē h p
dying-are I crying calling-are
 kah'wā-ehhē, "hē biū, ham-ā B
I-call-are, "O father, my! Hence of
 pīp kīdō-ehhē, aur lārī tūr chh-
sin arose-are, and I the
 tīr nōkar-kē ek-kē barānē rāhī-
the servants-of one-of equal
 dhū dāgrō Par ū
near were B he

dayā rakhārō, daur-thānī galō-thānī lapat-kē chūmō
compassion did, run-having neck-on having-stuck kissed(him)
 Chhōrā ō-nē kōh, 'hē bāū, Swarg-kē biruddh aur tumhār mun-
The-son him-to said, 'O father, Heaven-of against and your m-
 dhāngē pāp kīdī-chhā Ab ham tār lar^akā kahān lāyak kō-nī
presence sin done was Now I thy son to-be-called fit at-all-not
 chhā ' Paī bāū apⁿō chākar-nē kōh, 'achhō-mē achhō
am' But the-father his-own servants-to said, 'good-among good
 kap^rrā nikāl-kō ō-nō pah^rrā-dō, ōtē-r hāthē ūtī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
 pagē-mē pan^hī pah^rrā-dō, aur tājā bāti kar-chhē, aur ham khāvē
feet-in shoes put, and ready bread make, and we may-eat
 aur khusyāli karē I hamār ohhōr mar-gaō, aur phīran
and merriment may-make This my son was-dead, and again
 jī-āyō, khō-gaō, phīran mil-gaō ' Tab ōū khusyāli karan
to-life-came, was-lost, again is-found.' Then they merriment to-do
 lāgō
began

Ō-nō mōtō chhōrā khēt-mē rahō Jab ū ātō-rahō gharē dhāi
His elder son field-in was When he coming-was house near
 pahuchō-gaō, tab gājā-bājā aur nāchā-kē ō-r āwāj sam^rō, aur
reached, then music and dancing-of that-of sound he-heard, and
 ū apⁿō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'I kai
he his-own servants-among one-to called-having asked, 'This what
 chhē ' Ū ō-nē kahō, 'tāiō bhāi āi-chhē, aur tumhār bāū
is?' He him-to said, 'thy brother come-is, and your father
 barā bhōjan banāyē-chhē; ē-rē-wastē kī i chhōrā achchhō rahā
great feast prepared-has, this-of-for that this son well is'
 Par ū iis kidō aur andar jānō kinō na chāhō. Ē-r-wastē
But he anger did and in going to-do not wished This-of-for
 ō-rō bāū manānō lagō Ō-rī bāū-sē jabāb dīnā, 'dēkh,
his father to-remonstrate began His father-to answer (he)-gave, 'see,
 itⁿā baras tārī sēwā kar^tē-hō, aur tārō hukum kadhī nanī
so-many years thy service doing-(I-)am, and thy order ever not
 tārō, aur āp mannē kō-nō dīnō, bak^rrā na dīnō,
(I-)disregarded, and you to-me anything-not gave, a-goat not gave,
 kī ham apⁿē dōs^ddārō sāthē-r-māhē khusī rahē-tē, i tārō-r
that I my-own friends with merry might-be, this thy
 chhōrā kas^bi-r sāthō-r rahō-kē tārō dhanō khān-nakhā, jānā ū
son (who) harlots-of with-of living thy wealth devoured, when he
 āyō tabhī ō-r-wastē barō khānō banāyē-chhē ' Bāp ō-nē
came then-even him-of-for a-great feast prepared-is' The-father him-to

labō, 'hē chihōrā, tū sārō din hamār sang bhāī bhāī
said, 'O son, thou all day of-the with at-one the other is
 hamār chhē, sō tārō chhē, khuṣī-karū-lar mā'ā bhāī
mine is, that thine is, sorrow-making let alone to
 taiī-ī bhāī mar-gaō, aur phir p'āō bhāī-ī
thy brother was-dead, and again to life came, was let,
 mul-gaō '
is-found '

LABHĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōi iyā-rī mā*, the mother of the children, *kurmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i e*, she) said.

We have the Panjābī *dā* series in *bām'nā-dī* (for *-dē*) *ghar*, in the house of a Brāhman, *kē-dā bānā*, the arrows of some, *putā-dī-ōrat*, the wife of the son, *u-dē*, to him, for her, *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son, *putā-nī*, *puttā-nī*, to the son (or sons), *u-nē putā-nē*, to her son, *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away, *jē-nī*, by whom, *khānā-nū*, for eating, *dharī-nō*, having earned. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i e* *whē*) for 'was.'

[No 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ

(DISTRICT HOSHANGABAD)

Ek	rājā	rah-vē	U-dē	sat	lar'kē	rah-vē	Jidu
<i>A-certain</i>	<i>king</i>	<i>there-lived</i>	<i>Him-to</i>	<i>seven</i>	<i>sons</i>	<i>there-were.</i>	<i>When</i>
mah'lyā-par		charhū-gyā		bānā	phēkyā,	tō	kē-dā
<i>on(-the-terrace-of)-the-palace</i>		<i>they-mounted</i>		<i>arrows</i>	<i>they-threw,</i>	<i>then</i>	<i>some-of</i>
rājā-ghar		gyā,	kē-dā	kumhārā-par	gyā,	aur	kē-dā
<i>on-king's-house</i>	<i>went,</i>	<i>some-of</i>	<i>potter('s-house)-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>	<i>arrows</i>
jōgyā-pai	gyā,	kē-dā	tēlyā-pai	gyā,	ēk	bām'nā-dī	
<i>jogī('s-hut)-on</i>	<i>went,</i>	<i>some-of</i>	<i>oil-monger('s-house)-on</i>	<i>went,</i>	<i>one</i>	<i>Brāhman-of</i>	
ghar	gyā,	kē-dā	kurmī-rā	ghar	gyā,	kē-dā	vyāpārī-
<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>Kurmī-of</i>	<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>on-a-tradesman's-</i>
ghar	gyā	Tēlyā-kā	ghar	lōrī	hī,	u-dyā	byāw
<i>house</i>	<i>went</i>	<i>The-oil-monger's</i>	<i>on-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>
kurmyā-ghar	lōrī	hī,	u-dyā	byāw	huī-gyā;	vyāpārī-ghar	
<i>in-the-Kurmī's-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became;</i>	<i>in-the-trader's-house</i>	

lāpī hī, u-dā bīlī byāw lū-gyā hī-
girl was, her-of also marriage became *in-the-house*
 u-dā bīlī byāw lū-gyā, hāmī-gā-
her-of also marriage became, in-the-house
 byāw lū-gyā, mā-gā-
marriage became; in-the-house
 lū-gyā, aur jōg-yī itī bādī
became, and the-jōgī her of-became
 kītā Jad dīvārī mī
was-made With the-children of the-mother
 gāi, jad u-rāi bōlī kī 'chhī-nō tō
went, then she said that, 'sur-to
 ekā putā-nō bādī byānī' To
one son-to of-became-ronly, married' Then
 gāi U-dī khānā-dānā palāw Jad
she-went Her-for the-food was-prepared The
 kī 'tūri ōm kuchi?' Jadū ā
that, 'thy wife where-is? Then he
 khandh-par dhārī-nō āwī
shoulder-on talen-taking he-came To-see
 utār-nū an asāl pari mīlī-ī Ph-
took-off and a-reel fur came-o' To-see
 sāsū-nu-wī khānā kīyā Jādī
mother-in-law-went food ate With she
 wō bōlī kī, 'chhī putā-nī ōm
she said that 'sur son-of mine
 mahī pakīwī aur wō ekā putā-nī
not was-cooked, and that she son-of mine
 Phir u-dī pās mahāl lūh-wāwī
Then her-of was of-place and-lit
 chālī-gyī Jānī yī bādī
it-went With she the of-place to
 mahāl bādī kī nūlī
of-place was-lit and of
 hū-gī, an
became of

FREE TRANSLATION OF THE FOREGOING

A certain king had a son. One day he went to the palace and reached an empty room. He saw some pots and

Brahman's, of another on a Kurmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmī's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER

As a last example of the Labhānī of the Central Province I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, even taken as Berar Labhānī as the standard, it is much purer than that of Mudla or of Hoshangabad. The infusion of the local Chhattisgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *śīḥar*, hear, appears here and there. The postposition *nē* is frequently employed to indicate the agent of the Agentless. So also, *varī* meaning 'he', *lauh*, said, the Rājasthānī futures *dhū*, I shall give or shall (for *ichaihai*), it will be, and the numerous conjunctive participles in *thānī*.

[No. 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP

LABHĀNĪ OR BANJĀRĪ

(STATE OF KANKER)

Ek bahāg kōi ghādi-mē parū suto rahū f k o t f k o t
A tiger a-certain forest-in fallen asleep was Suffered to be
 undar apnō daurī-sē nikal-parī Wārī ātē f k o t f k o t
under their-own hole-from emerged Them-of sound from the tiger
 chamak-gau, wājī wō-rī pāṇjī ēk undar-par par-gau P k o t f k o t
started-up, and his-of face one mouse on fell arose fr
 i-thānīn bahīg-nē wō-nē undar-lō mar-nē rānū hā f k o t f k o t
come having the-tiger-by that-to mouse-to killing for until fzeled
 Undarā-nē arjī kīdō kṛ, 'ip apnī wājī f k o t f k o t
The-mouse-by petition was made that 'Your-Honour was not at all
 sāmū dēkh mīrī mār-sē ip rī f k o t f k o t
before look, my killing-from Your-Honour-to hear not was from with
 I sāmīr thānīn bahīg undarī-nē chhor-dīnō Undar f k o t f k o t
This heard-having the tiger the-mouse-to released Them self at once
 'dhan mārī bhīg, dēkh-thīnī chhor-dīnō Kon du-jar f k o t f k o t
'blessed my luck, seen-having I-was-released Some day Your-Honour
 i day i-rī bad lī dīhū' I sāmīr thānīn f k o t f k o t
this mercu-of return I-will-see' The heard-having the tiger
 wājī ghādi-mē dagar gau Kōi dīn f k o t f k o t
and the-forest-in saw went Some day afterwards that forest
 rahī wārō-nē phīdō hān-thānīn bahār phīdō f k o t f k o t
the-dwellers-by a-horse fire-l-having the-tiger was at Bec
 bardī nē karū-karū mārī f k o t f k o t
the-cattle when-when (ie, none of them) killing was The

nīkarē wāstē khūb chāhō, tō kō-nī nīkar sakō, wājī wō
getting-out for much wished, but at-all-not get-out could, and he
 dukhē-r mārī garaj'nē lāgō Ū-j undar jō-kō bahāg chhōr-dinō-tō
grief-of dying to-roar began That-very mouse whom the-tiger released-had
 ū garaj-nē sāmai-thanīn, 'ū mārō up'kār karō-wārō,' wā-rī bōli
that roar heard-having, 'that my benefit doer,' him-of voice
 balakh-lidō, wājī dhūdh'tō dhūdh'tō watē ān-pahūchō jatē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
 paiō-tō. Ū wā-rī chakhērī dātē-sō phādē-nē katar-nākhō, bahāg-nē
fallen-was He him-of pointed teeth-with the-noose cut, the-tiger
 chhōr-lidō
released

FREE TRANSLATION OF THE FOREGOING

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Lābhān of the United Provinces is usually called 'Banjāri.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rājputāna and of Northern Gujarāt. I give a complete set of examples from the district of Sāharānpur, and also a short extract from Khēri. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur:—

As in Northern Gujarāt, a cerebral *l* is represented by *r*. Thus, *lāl*, famine becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulh*, a country, locative, *mulh ē-rē-māi* in a country. *bāt*, a thing. *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *qāorū-rē*, to a man, *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk-rē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā* feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive as in *mulh ē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me'. The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows.—

	स्मर	पठ
1	<i>cīṛē</i> or <i>cīṛē</i>	<i>cīṛē</i> or <i>cīṛē</i>
2	<i>cīṛē</i>	<i>cīṛē</i> or <i>cīṛē</i>
3	<i>cīṛē</i>	<i>cīṛē</i> , <i>cīṛē</i>

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvi *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thō*, but in the places where it occurs the ordinary Hindōstānī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *lahō*, not *lahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhadā-tī*, having left, *lar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *nārīnē*, having struck.

The Rājasthānī negative *lō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRI

(DISTRICT SAHARANPUR)

SPECIMEN I

Ek	gāorā-rē	dī	biṭṭā	thē	Unhō-māi-sē	lōhar*kā-nē
One	man-to	two	sons	were	Them-in-from	the-younger-by
bāū-sē	kaḥō,	‘āi	bāhu,	manahī	jō	mālē-rō bāṭō
the-father-to	it-was-said,	‘O	father,	to-me	what	property-of share
pohōchē-chlē,	manēhē	dē’	Jadhē	ū-nō	māl	bāṭ
arrives,	to-me	give’	Then	him-of	the-property	having-divided
dīnō.	Aur	thōrā	dīnō	pihē	lōhar*kā	bittā-nē jamā
was-given	And	a-few	days	afterwards	the-younger	son-by collection
kar-thīn,	ēk	durē-rē	mulkē-māi	safar	kidhō,	aur
made-having,	a	distance-of	country-in	journey	was-made,	and
uthē	ap-rō	māl	badmāsi-mē	khō-dīnō	Aur	jadhē sārō
there	his-own	property	misconduct-in	was-lost	And	when all
kharach	kar-dīnō,	jadhē	wōhō	mulkē-rē-māi	bārō	kār
expended	was-made,	then	that	country-of-in	a-great	famine
pārō	Aur	ū	jadhē	kangāl	hō-guyō,	aur
fell	And	he	when	needy	became,	and
kāī	bhī	nā	rahō,	jad	ū	ēk - kōrē-rē dhāī
anything	even	not	remained,	then	he	a landlord-of near
jā	lagō	Woh	kōr	ap*rā	khētō-māi	
having-gone	attached-himself	That	landlord	his-own	fields-in	
sūi	chugāwā	bhējō,	aur	ū-nē	yeh	bātē-rē chah*nā
swine	to-feed	sent,	and	him-by	this	thing-for wish
thī	kē	un	chudāū-sē	junhō-nē	sūr	khātē-thē ap-rō
was	that	those	husks-with	which	the-swine	eating-were his-own
pēt	bharē,	par	woh	ohhōrā-nē	kōi	nā dētō-thō
belly	he-may-fill,	but	that	boy-to	any-one	not giving-was.
Jadhē	hōsh-māi	ā-thīn	kaḥō	kē,	‘māhārē	bāū-re
Then	senses in	come-having	it-was-said	that,	‘my	father-to
kitrā	mehentiṭ-rē	bāṭi	thī,	aur	māi	bhūkō marū-chhū
how-many	servants-to	bread	was,	and	I	hungry dying-am.
Māi	uth-thīn	ap rē	bāū	dhāī	jāū-chhū,	aur
I	arisen-having	my-own	father	near	going-am,	and
						there

kehū, "rē bāhu, maĩ thārō aur āsmānē-rō burō kīdhō-chhē,
I-say, " O father, by-me thy and Heaven-of evil done-is,
 aur abhī yeh māfik kō-nī kē thārō bittā keh'lāũ
and now this like at-all-not that thy son I-may-be-called
 Manahī ap-rē mehenti-rē wāgar banā " " Jadhē ū ap-rē
Me thine-own servant-of like make " " Then he his-own
 bāū-rē dhāĩ chāl lāyō, aur ū abhī dūr thō, jadhē
father-of near step brought, and he yet far was, then
 ū-rē dēkhīn ū bāū-rē taras āyō, aur daur-thīn
him-to having-seen that father-to compassion came, and run-having
 gōdi-māĩ lē-līdhō, aur barō pyār kīdhō Ohhōrā-nē
lap-in he-was-taken, and much love was-made The-son-by
 bāū-rē kahō kē, 'rē bāhu, maĩ thārō aur
the-father-to it-was-said that, ' O father, by-me thy and
 āsmānē-rō burō kīdhō-chhē, aur abhī yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
 kē thārō bittā keh'lāũ ' Bāū-nē ap-iē nōk'rō-sē
that thy son I-may-be-called ' The-father-by his-own servants-to
 kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
 pērā-dēō, aur woh-rē hātē-rē-māĩ gunthī, aur pagā-māĩ jūtā
clothe, and him-of hand-of-in a-ring, and feet-in shoes
 pērāō, aur ham khāwā aur khushī manāwā, kāk-rē
put-on; and we may-eat and happiness may-celebrate, because
 mhārō ohhōrō marō-thō, abē jī-gayō, herāy-gayō-thō, abē
my son dead-was, now became-alive, lost-gone-was, now
 pā-gayō-chhē ' Jadhē wō khushī karē lāgē
got-gone-is ' Then they happiness to-do began
 Ū-rō mōtō bittā khētē-māĩ thō Jadhē gharē-rē
Him-of the-great son the-field-in was When house-of
 dhāĩ āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard Then
 ēk nōk'rē-nē balā-thīn pūchhō kē, 'ēī kāk karē-chhē ?
a servant-to called-having it-was-asked that, 'this what doing-are ?'
 Uh ū-nē kahō kē, 'thārō bhāiyā āyō-chhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
 thārē bāū barī khātar kīdhī-chhē, ēhē wāstē kē
thy father-(by) a-great feast made-is, this for that
 wōhō wōhō-nē rājī khushī pāyō-chhē ' Ū gusē hō-thīn
he him-by well happy found-is ' He angry become-having
 ap'rē man-mē chāhō kē, māĩ nā jāũ ? Jadhē ū-rē
his-own mind-in wished that, within not I-go ? Then him-of

bāū	ā-thīn	uhē	manāyō	Ū	ap'rē
<i>the-father-(by)</i>	<i>come-having</i>	<i>to-him</i>	<i>it-was-remonstrated</i>	<i>He</i>	<i>his-own</i>
bāū-rē	kahō,	'dēkh,	at'rā	bar'sō-sē	maĩ
<i>father-to</i>	<i>said,</i>	<i>'see,</i>	<i>so-many</i>	<i>years-from</i>	<i>I</i>
karū-ohhū,	kadhō	thārō	hukum	anārōkāri	nā
<i>doing-am ;</i>	<i>ever-even</i>	<i>thy</i>	<i>order</i>	<i>disobedience</i>	<i>not</i>
eh	tē	kadhī	ēk	bak'rī-rō	bachchā
<i>but</i>	<i>by-thee</i>	<i>ever</i>	<i>a</i>	<i>goat-of</i>	<i>young-one</i>
maĩ	ap'rē	milēwālō-rē	sāth	khushī	karū
<i>I</i>	<i>my-own</i>	<i>friends-of</i>	<i>with</i>	<i>happiness</i>	<i>may-make.</i>
yē	thārō	bittā	āyō,	jun	thārō
<i>this</i>	<i>thy</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>	<i>thy</i>
udā-dinō-chhē,	tō	ū-rē	wāstē	barī	khātar
<i>wasted-is,</i>	<i>by-thee</i>	<i>him-of</i>	<i>for</i>	<i>a-great</i>	<i>feast</i>
Ū-rē	bāū	kahō	kē,	'tū	tō
<i>Him-of</i>	<i>father-(by)</i>	<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>verily</i>
sadē	rahō-chhē,	aur	jō	kāĩ	mhārō
<i>always</i>	<i>remaining-art,</i>	<i>and</i>	<i>what</i>	<i>ever</i>	<i>mine</i>
thārō	chhē	Par	khushī	manānō	aur
<i>thine</i>	<i>is</i>	<i>But</i>	<i>happiness</i>	<i>to-celebrate</i>	<i>and</i>
ohāhō-thō,	kahē-k	ēhē	thārō	bhaiyā	marō-thō,
<i>proper-was,</i>	<i>because-that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>dead-was,</i>
gāyō-chhē,	khōyō-thō,	sō	mīl-gayō-chhē.'		
<i>gone-is ;</i>	<i>lost-was,</i>	<i>he</i>	<i>found-gone-is'</i>		

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHABANPUR)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-māĩ nōk'rī kīdhī. Aur abhī
By-me ten years for state Nāhan-in service was-done And now
 ēk bar'sē-sē nōk'rī chhadā-tī ap'nē ghar ā-gayō-chhē Uthē-rē
one year-from service abandoned-having my-own house come-am There-to
 hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyō-rō uthē jī
climate very good is, but our country-of men-of there mind
 kō-nī lāgē-chhē, kāhē-k uthē-rē kōr apār chhaī, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
 pahāriyō-rē bōli āp-rē samajh kō-nī jāvē Par dus'rē pahārī
mountaineers-to speech us-to understood at-all-not goes But other hill
 Rājō-sē Nāhanē Rājā-rī taiyat ap'rī jubān sāwārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
 parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-māĩ bhi ēhā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī paiē aur ap'rī
thing occurring-is that, 'my country-in-of men may-read and their-own
 jubān sāwārē' Ēhī-j khātar jagā-jagā madar'sā kāyam
language may-improve' This-very for place-place schools established
 kar-rakhē-chhē Ēhē hamārē dēsē-rī jubān un gōarā barī dērē
making-he-is And our country-of language those men great by-delay
 sam'jhē pāvē-chhē Par ham yakīn karā-chhē kē, jabē wōhō
to-understand getting-are But we certain making-are that, when that
 Rājā-rī kōsis jubān sāwārē-rē hō-rahī-chhē, jaldiha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-veryly their
 jubān sāwar jāēgī.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ

KĀKĒRĪ DIALECT

(DISTRICT JHANSI.)

SPECIMEN I.

Ēk janē-rē dī ohhōrā hatē Ō-rō chhōtō ohhōrō ap'nē bāpē-sū
One man-to two sons were His younger son his-own father-to
 kaī, 'Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma bathē,
said, 'O father, that property-in-from which my share-in may-be-set,
sō dē-dai ' Tab bē dhan bāt dinō Bahut dinā nēi huē
that give-away ' Then he property dividing gave Many days not became
ohhōtō ohhōrō sab kuchh lē-kē par'dēsē-ma ohalō gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
ūtē luch'panē-ma sab'rō dhan urā-dinō Jab bē sab'rō dhan
there evil-conduct-in all fortune wasted-away When he all fortune
urā-dinō, tab ū dēsē-ma barō kāl parō Ab ū kangāl
had-wasted, then that country-in great famine fell Now he indigent
hō-gaō, aur utē-rē rahaīyō-ma ēkē-rē atē rayē lāgō, jō
became, and that-place-of inhabitants-in one-of near to-live began, who
ō-nē sūar charāi-nē pahūchā-dinō Aur jūn-sō¹ bhūs sūar khātē
him swine feeding-for sent-away And which hushs the-swine used-to-
tē āp'nī khusī-sū ū bhūs khāē chātō-tō Kēi-nī
eat his-own pleasure-with those hushs to-eat wishing-he-was Anybody-by
nēi dinō
not was-given.

¹ Jūn sō = Hindostānī jaun sō

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaĩ*, thou.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ

(DISTRICT KHĒRĪ)

Di	bhāi	gharē-mā̃	takrār	karē-chhē	Larāi	bakhērā-tah
<i>Two</i>	<i>brothers</i>	<i>the-house-in</i>	<i>dispute</i>	<i>making-were.</i>	<i>Quarrel</i>	<i>dispute-from</i>
ap'rē	mālē	pāobhō	karē-chhē.	Akī	bhāi	kahō, 'thaĩ
<i>their-own</i>	<i>property</i>	<i>after</i>	<i>doing-they-were.</i>	<i>One</i>	<i>brother</i>	<i>said, 'thou</i>
nyārō	kar-dē	Chār	pañch	bulāi,	sō	usō-usō
<i>divided</i>	<i>make</i>	<i>Four</i>	<i>arbitrators</i>	<i>having-called,</i>	<i>that</i>	<i>half-and-half</i>
bāt-dē,	man	chāhō	mālō	khāũ	chāhō	urāũ
<i>dividing-having-given,</i>	<i>I</i>	<i>whether</i>	<i>the-property</i>	<i>eat</i>	<i>or-whether</i>	<i>I-squander</i>
tū-sē	kōhai	jarū	nahĩ	chhē'		
<i>thee-with</i>	<i>any</i>	<i>concern</i>	<i>not</i>	<i>is.'</i>		

FREE TRANSLATION OF THE FOREGOING

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT

(DISTRICT JHANSI.)

SPECIMEN I.

Ēk janē-rē dī chhōrā hatē Ō-rō chhōtō chhōrō ap'nē bāpē-sū
One man-to two sons were His younger son his-own father-to
 kāi, 'Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma baithē,
said, 'O father, that property-in-from which my share-in may-be-set,
 sō dē-dai ' Tab bē dhan bāt dīnō Bahut dīnā nēi huē
that give-away ' Then he property dividing gave Many days not became
 chhōtō chhōrō sab kuchh lē-kē par'dēsē-ma chalō gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
 ūtē luch'panē-ma sab'rō dhan urā-dīnō Jab bē sab'rō dhan
there evil-conduct-in all fortune wasted-away When he all fortune
 urā-dīnō, tab ū dēsē-ma barō kāl parō Ab ū kangāl
had-wasted, then that country-in great famine fell Now he indigent
 hō gaō, aur ūtē-rē rahaiyō-ma ēkē-rē atē rayē lāgō, jō
became, and that-place-of inhabitants-in one-of near to-live began, who
 ō-nē sūar charāi-nē pahūchā-dīnō Aur jūn-sō¹ bhūs sūar khāt-
him some feeding-for sent-away And which husks the-some used-to-
 tē ap'nī khusī-sū ū bhūs khāē chātō-tō Kēr-nē
eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by
 nēi dīnō.
not was-given.

¹ Jūn sō = Hindōstānī jaun sō

[No 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KIKĒBĪ DIALECT

(DISTRICT JHANSI.)

SPECIMEN II.

Ek rājā-rī ek sundar chhōrī hatī. Ō-rē gurūē ū
A ling-of a beautiful daughter was. By-his religious-guide that
 bēti-rā lānē ap'nē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought So the-king-to
 kaī ki, 'tārī bēti-nē kaj lag-gaī.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
 hāt jōr-kē gurū-rē āgē thārō-huō, aur kaī
hand fo'lded-having the-religious-guide-of before stood-up, and it-was-said
 ki, 'mārī bēti-rī kaj kaī tarē chhuṭē?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then
 gurūē kaī ki, 'rājā, tū ēk chand'nē-rō
by-the-religious-guide it-was-said that, 'O-ling, thou one sandal-wood-of
 kath'rā banā, aur ū-ma ī bēti-nē baithār-kē samundarē-ma
box male. and that-in this daughter making-to-sit the-sea-in
 bōā-dai.' Rājā bē tarē karō āp'nē bēti-nē
male-to-float-away.' The-ling that very-way-in did His-own daughter
 kath'rā-ma baithār-kē samundarē-ma bōā-dinī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
 ō-rō guār bēzōtā sikār khēl'tō-tō, sō ū kath'rā dēkhō āp'nē
he, man wedded hunting p'oying-was, that he the-box saw His-own
 sāga'i-nē kaī ki, 'ē-nē pak'rō.' Sō baī samundarē-ma
friends-to it-was-said that, 'this take-ho'd-of.' So they the-sea-into
 kūḍ-parē aur jhaī kath'rā-nē pakar-linō; aur ō-nē pārē-pa lē-āyē
jumped and at-once the-box tool-ho'd-of; and it beach-on brought.
 Sō ō-rē khōlō, aur dēkhō, ū-ma bēti hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
 āp'nē guār-nē dēkhō, sō āp'nō mōh dhāk-linō Bēti-nē
her-own husband saw, then her-own face covered The-girl-to
 guār kaihē-chhē ki, 'tū, kasē āī?' Bāī kaī ki,
the-husband says that, 'thou, how came?' By-her it-was-said that,
 'mārē bāpē-rē gurū hatō. Ū bāpē-nē kaī-kē mā-nē
'my father-of religious-guide was He the-father-to saying me

kar^{*}wāō Gurūē manē-ma mō-seī pāp bichārō
got-turned-out By-the-religious-guide mind-in me-towards sin was-thought
 Yē chhī bāt, aur kāī nēī chhē ' Ō-rē guārē
This was the-case, other anything not is ' By-her husband
 kāī kī, 'gharē chal.' Bāī kāī kī, 'maī aūē
it-was-said that, 'home come' By-her it-was said that, 'I in-this-way
 chalū kī dāgē-rō bandarō ēk lā-kē eh-ma bē-r-dēō, aur kath'rā
may-come that forest-of monkey one bringing this-in shut-up, and the box
 bōā-dēō Tab maī gharē-rē chālī-jāū ' Ō rē guārē
cause-to-float-away Then I house-to I-will-come ' By-her man
 jāī-j karī
so-even it-was-done

Gurū-rō samundarē-rī tāpū-pa ghar hatō Sō
The-religious-guide-of the-sea-of island-on a-house was So
 āp'nē chēlō-nē kāī kī, 'kath'rā-nē pak'rō ' ū
his-own disciples-to it-was-said that, 'the-box take-hold-of' They
 samundarē-ma kū-d-parē, aur kath'rā-nē pakar-linō
the-sea-into jumped, and the-box they-caught

Gurūē ō-nē āp'nē gharē-ma dharā-dinō,
By-the-religious-guide it-for his-own house-in it-was-caused-to be-placed,
 aur chēlō-nē kāī kī, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
 jō ham bolāmā, tō bolēnē nāī ' Ab chēlā bhajan karē
if I may-call, then speak do-not ' Now the-disciples hymns to-make
 lagē, ādē-rātē-pa gurūē ū kath'rā barī khusī-sī
began, mid-night-at by-the-religious-guide that box great pleasure with
 khōlō Sō band'rā nik'rō aur gurū-sū garē-sū
was-opened So the-monkey came-out and the-religious-guide with neck-ly
 lag-gaō, aur chīt-khāō Sō gurū mar-gaō Jab
he-caught, and tore-it-open So the-religious-guide died When
 gurū nēī uthē-chhē, sō chēlōē kēwārē-rī sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole in
 hō-kē dēkhō, gurū marō-parō Sō kōwār
through it-was-seen; the-religious-guide dead-was-lying So the-door
 khōlē, aur band'rō bhāg-gaō Aur chēlōē kāī,
they-opened, and the-monkey ran away And by-the-disciples it was-said,
 'jēīē mārē gurū-nē mār-nākho '
'in-this-very-way our religious-guide-to it-was-killed'

ŚIKSHĀ.

MORAL

Jō jasī karānī karē, jō jasī phala pāe
Who as action does, he so fruit obtains

Sundarī baithī apanē gharē, bābā-nē bandara khāe.
The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest, but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL — As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwarī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *l* of the genitive postposition is changed to *g*, so that *lō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *lū* becomes *gū*, the ablative postposition *tī* becomes *dī*, the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōrō*, a horse, oblique form *ghōrā*. There is the usual locative in *ē*, as in *ghōrē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *lū*, *gū*, *gē* (locative of the genitive), *lō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nū* (Panjābī)

Ablative, *dī*, *san*, *lōlō* (from-near) Genitive, *gō* (Bāgrī), *rō* (Mārwarī), *lā* (Hindōstānī) Locative, *mā*

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave, *jin rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *un-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *chillar-nē laiē*, with the husks. *Rā* is used as the sign of the accusative in *gē-rā sūr khāpē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *āḥan-mā*, in eyes, *gōdan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative —

Mai, I, by me, *mhārō*, my, *mū-lhō*, to me, *ham*, we, by us; *hamārō*, our.

Tū or *thū*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you, *thūārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *wōh*, oblique singular *ū*, nom. pl. *tē* or *teḥ*; oblique plural *ū* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mu'l-mā*, in that country. *Yeh* or *yoh*, is 'this', *i-gē* (accusative), it; *i-gō*, of this one; *inā gīrā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what, *lai n*, *lāh'rō*, who; *lū-gō*, whose; *lā*, *lā-ē*, what; *lā'nā-l* (with Rājasthānī pleonastic *l*), how many?

Gāṇḍī, of the house, is regularly used to mean 'one's own,' like the Hindustani *apnā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	ṛ. ā. ṣṭ	ṛ.
2.	ā. ṣ	ṛ. ā.
3.	ṣ	ṛ. ā.

The following forms are also used :—

	Sing.	Plur.
1.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.
2.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.
3.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.	ṛ. ā. ṣṭ. ā. ā. ṣṭ.

Note that as in Northern Gujarati the second person singular is the same as the first person singular. Note also that all persons of the plural end in *ṣ*.

Finally, *ṛ. ā.* or *ṣṭ. ā.* can be used for any person of the present tense. This also occurs in Gujarati dialects.

The past tense is *ṣṭ.* *ṛ. ā. ṣṭ.* or *ṣṭ. ā. ṣṭ.* The negative plural is *ṣṭ. ā. ṣṭ. ā. ṣṭ.* or *ṣṭ. ā. ṣṭ.*

The simple present tense of the finite verb takes the following forms. Thus, 'I smile' etc. :—

	Sing.	Plur.
1.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ.
2.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ.
3.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ.

The Present Participle is formed as in Bāṣṭāṇī and Gujarati, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *ṛ. ā. ṣṭ. ā. ṣṭ.* I am smiling. Similarly we have an Imperfect *ṛ. ā. ṣṭ. ā. ṣṭ.* they were smiling.

The Future has *ṣ* for its characteristic letter as in eastern Bāṣṭāṇī and Gujarati. It is conjugated as follows. 'I shall smile, etc.' :—

	Sing.	Plur.
1.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ.
2.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ.
3.	ṛ. ā. ṣṭ.	ṛ. ā. ṣṭ. ṛ. ā. ṣṭ.

There is a future passive participle in *bō*, which can also be used for the future, as in *kar^obō*, it is to be done, *e*, (we) shall do

The Imperative is as usual Thus, *dē-thāō*, give away Special forms are *lⁱas*, bring, with the Rājasthānī pleonastic *s*, *lhājē*, eat, *hōjē*, become, *chāl^ojē*, go

It seems that the syllable *gō* (feminine *gī*) may be added to all these forms without affecting the sense Thus, *āvē-gō*, it may come, *chāhī-gō*, it is proper, *chāl^ojē-gī*, go ye women.

The past participle ends in *iō* Thus, *mārⁱiō*, struck From this past tenses are formed exactly as in Hindōstānī Thus, *ō-nē mārⁱiō*, he struck, *ō giō*, he went The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come

Kar^onō, to do, makes its past participle *liō* or *linō* *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār^otō*, striking, the infinitive, *mār^onō*, to strike, and the conjunctive participle, *mār*, *mār-gē*, or *mār-lē*, having struck

In *lhawārⁱiō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore They are a version of the Parable of the Prodigal Son and a folk-song

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ

(DISTRICT LAHORE)

SPECIMEN I.

Ek	bandā-gā	dō	ohhōrā	dā	Ū-gē-mā ^o -dī	nānā-nē	bāpū-gū
One	man-of	two	sous	were	Them-of-in-from	the-younger-by	father-to
klō,	'bāpū,	jō	ghar-gō	sbāb	ē,	i-gē-mā ^o -dī	jō mū-khō
it-was-said	'father,	what	my	property	is,	this-of-in-from	what me to
hissō	āvē-gō,	woh	dē-thāō	'	Te	un-rē	ū-khō sārō sbāb
share	may-come,	that	give-away	'	And	him-by	him-to whole property
wāt	dinō	Dhēr-sārā	din	nahī	dā	guj ^o rēyā,	nānā
having-divided	was-given	Many	days	not	were	passed,	the-younger
ohhōrā-nē	sab-haū	katthō	kar-hiyō,	tē	dūr	mul ^o k-mā	tur-giyō
son-by	all-everything	together	was-made,	and	far	country-in	he-went away
Ūchhē	un-rē	jā-kē	sārō	māl	luch-panā-mā	ujār-dinō	
There	him-by	gone-having	the-whole	property	debauchery-in	was-wasted-away	
Tavē	un-rē	sārō	māl	kharch	kar-dinō.	Unā	mul ^o k-mā
When	him-by	the-whole	property	spent	was-made	That	country-in

barō kāl par-gayō Tavē ū-khō lōrh paran lagī. Woh unā
a-great famine fell Then him-to want to-fall began He that
 mul'k-mā ēk gaurā-ālā-karē rah-pariō, te un-rē ū-khō ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own
 paili-mā sūr charāwan wāstē tōryō te un-rē āp-hī ū
field-in swine grazing for it-was-sent and him-by himself those
 chhullar-nē karē ghar-gō pēt bhar-linō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,
 kōi-nē ū-khō khā-n diyō Tavē ū-khō akal āi, un-rē
any-one-by him-to anything-not was-given Then him-to senses came, him-by
 kiō, 'mhārā bāpū-gā kit'nā-hī mānas kaul khāvē, te
it-was-said, 'my father-of many-even servants loaves eat, and
 un-kē-dī kit'nō-hī wadh-rahē, te māi ihā bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
 pariō marū-ō Māi ihā-dī uthūs, te ghar-gā bāpū dhāi
fallen dying-am I here-from will-arise, and my-own father near
 jāūs, te ū-khō kahūs, "bāpū, māi Par'mēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,
 te thārō vī pāp kiō, māi thārō chhōrō kahāwan jōgō nāhī
and thy even sin was-done, I thy son to-be-called worthy not
 rhō, mū-khō ghar-gā kāmā sār'khō jān " " Te woh uthō,
remained, me-to your-own servant like think " " And he arose,
 ghar-gā bāpū kōl gō, par tavē woh baii dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
 ū-khō dēkh-linō, te ū-khō tars āi woh dauriō, ū-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
 galā-karē lā-linō, te ū-khō chumiō Te chhōrē-nē ū-khō
neck-near it-was-applied, and him-to it-was-kissed And the-son-by him-to
 kiō, 'bāpū, māi Par'mēsar-gō pāp kinō, te thārī ākhan-mā
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in
 gunāh kinō, māi thārō chhōrō kahāwan jōgō nāhī rihō '
sin was-done, I thy son to-be-called worthy not remained '
 Par bāpū-nē ghar-gā mānas-nū kiō, 'barā changā tūk'rā
But father-by his-own servants-to it-was-said, 'very good clothes
 kādh h-ās, te ū-khō bharāō, te i-gā hāth-mā chhallō
taking-out bring, and him-to put-on, and this-one-of hand-in ring
 bharāō, te i-gā gōdan-mā palmī bharāō, te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and
 rāzī hōjē, kyō-jō yoh mhārō chhōrō mar-gyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh jī-pariō-ē, yoh kharīō-giō-dō, to mil-pariō-ē' To khushī
he alive-become-is, he lost-gone-was, and found-become is. And happiness
 karan lagē.
to-do they-began.

Te ū-gō mōtō ohhōrō paulī-māñ dō. Tavō woh āiō to ghar-gō
And his elder son field-in was. When he came and house of
 jōlē āiō, un-rō wāj'tā to nāoh'tā suniō To un-iō ghar-gā
near came, him-by music and dancing was-heard. And him-by his-own
 mānas-nē-māñ-dī ōk-gū hāñ māñ to puohiō, 'yoh ka
laboures-of-in-from one-to a-call was-made and he-was asked, 'this what
 ban-riō-hōiō?' To un-rō ū-khōñ kiō, 'thāiō bhāñ āiō-ō, to
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
 thārā bāpū-nē kaul, dīnō-ē, kyō-jū ohhōrō ū-gō sukhi-kaiō
thy father-by bread given-is, because-that the-son him-of happiness with
 ā-giō-ō.' To woh ghussā hōiō, to ghar-māñ nāñ jāvā-dō
come-is' And he angry became, and house-in not going was
 In-rē wāstō bāpū bāh'r āiō, to ū-khōñ tai'lō-kiō Te
This-of for father outside came, and him-to entreaty-was-made And
 un-rō jawāb dō-kō ghar-gā bāpū-gū kiō, 'it'nā
him-by answer given-having his-own father-to it was-said, 'so-much
 dhēr-sārā bar's māñ thārī tah'l kinī-ō, kōi wārī i māñ thāro
many years by-me thy service done-is, any time even by-me thy
 kiō nahī mōriō, tau-bhī tu mu-khōñ hōk'iō nahī
sayings not was-disobeyed, nevertheless by-the me to a-goat not
 dīnō, jō māñ ghar-gā bōli-nū iāzī kar'tō. Par
was-given, that I my-own friends-to happy might-have made But
 tavō thārō yoh ohhōiō āiō jin-iō thāiō sārō māñ kanj'i-jai
when thy this son came whom-by thy whole property harlots-on
 ujār-dīnō-dō, ū-gō bad'lō tū kaul khawāriō
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten'
 Te un-rō ū-khōñ kiō, 'ai ohhōrā, tū sadā mhārō kajō i,
And him-by him-to it-was-said, 'O son, thou always me with art,
 to jērō-kaun mhārō ohhai, thārō-i ō, yoh ohāhi-gō dō ham rāzī
and whatever mine is, thine-even is, this proper was we happy
 hōtō to khushī kar'tā, kyō-jū yoh thāro
should-have-been and happiness should-have-made, because-that this thy
 bhāñ mar-giō-dō, to phēr jī-pariō-ē, to woh kharīō-giō-dō,
brother dead-gone-was, and again alive-become-is, and he lost-gone-was,
 to mil-pariō-ē.
and found-become-is.'

[No. 151]

INDO-ARYAN FAMILY.

WEST CENTRAL GROUP.

LALING OR LALINGI

LALING Dialect

SPECIMEN II.

Gang, a dialect, which belongs

Gang, a dialect, which belongs

Lalung dialect is a dialect which is
the dialect of the Lalung people.Lalung dialect is a dialect which is
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dialect

Ṣūs'rō	vēhājē	khar'wō,	bauriyō	vēhājē	chhīt,	khar'wō	
<i>Father-in-law</i>	<i>buys</i>	<i>red-cloth,</i>	<i>daughter-in-law</i>	<i>buys</i>	<i>calico,</i>	<i>red-cloth</i>	
gham-kār	machāvē						
<i>noise</i>	<i>makes</i>						
Kiṭ'nā-k	āyō	khar'wō,	kiṭ'nā-k	āī	chhīt,	Khar'wō	
<i>How-much</i>	<i>came</i>	<i>red-cloth,</i>	<i>how-much</i>	<i>came(-purchased)</i>	<i>calico</i>	<i>Red-cloth</i>	
gham-kār	machāvē.						
<i>noise</i>	<i>makes.</i>						
Khar'wō	āth	gaj	āyō,	khar'wō,	das	gaj	āī
<i>Red-cloth</i>	<i>eight</i>	<i>yards</i>	<i>is-obtained,</i>	<i>red-cloth,</i>	<i>ten</i>	<i>yards</i>	<i>is-obtained (comes)</i>
chhīt,	gham-kār	machāvē	khar'wō				
<i>calico,</i>	<i>noise</i>	<i>makes</i>	<i>red-cloth.</i>				

FREE TRANSLATION OF THE FOREGOING

- (1) 'Come, girls, come to a tree'
 (2) 'What shall we do, if we go to a tree?'
 (3) 'We shall go to the tree There we shall sport with our brethren and do needle-work.'
 (4) 'Come, girls, come out'
 (5) 'If we go out, what shall we do?'
 (6) 'When we go out, we shall cut long grass.'
 (7) 'And we shall play the sports of the month of Sāwan'

Enter a troop of Mughul pedlar̃s

- (8) 'Run away, girls, here is a troop of Mughuls'
 (9) (*The Mughuls*) 'Do not run away, girls We are Labānās'
 (10) 'If you were Labānās, you would carry sticks on your shoulders'
 (11) 'If you were Labānās, your waistbands would be loose'
 (12) 'If you were Labānās, you would have *pindī*-turbans on your heads'
 (13) 'O girls, in what village do you live?'
 (14) 'We girls live in a Gujar village'
 (15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise'¹
 (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz The red cloth makes a noise'
 (17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise'
 (18) 'Eight yards of red cloth were purchased, and ten yards of chintz The red cloth makes a noise'

¹ I am not sure of the meaning of this last phrase It may mean 'he calls out "red cloth for sale"'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore There are only a few local peculiarities As a specimen, I give an interesting folk-tale

We may note the following few divergencies from what we have seen in Lahore

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē* For the dative we have *gū* (not *gū̃*) and *khū* (not *khū̃*) The sign of the locative is *maĩ*

The datives of the first two personal pronouns are *ma-khū*, to me, *ta-khū*, to thee *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular Thus, *wah ant dēsi*, she will give the explanation, *wah jagah dēsi*, that place (fem) appeared, *yah (bāt, understood) mushkal chhai*, this thing is difficult In Rājasthānī these pronouns have also such feminine forms

The same two pronouns have *unē* and *inē* for their oblique forms singular Thus, *unē janānā-nē*, by that woman, *inē bāt-gū*, to this thing.

‘What?’ is *lah*, and ‘anything’ *kaũ*

Among verbal forms note *thō* as well as *dō* for ‘was’, *karas*, I shall do, *dēs*, I will give, *dēsi*, she will give The past participle is spelt with *y*, not *i* Thus, *dēkhyō*, seen

[No 16.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT)

Ēk	mānas	nauk ^{ri}	dē-kai		ghar-gū	āyō-thō	
<i>A</i>	<i>man</i>	<i>service</i>	<i>given-having (fulfilled)</i>		<i>home-to</i>	<i>come-was</i>	
Āgē	paĩdē-maĩ	andhērī	rāt-gū	kuchhē	rah ^{nā} -gī	salāh	
<i>Further-on</i>	<i>the-road-in</i>	<i>dark</i>	<i>night-at</i>	<i>somewhere</i>	<i>stopping-of</i>	<i>intention</i>	
hūi	Adh ^{rātō}	hōyō,	tō	ū-nē	dēkhyō	ēk	janānā-nē
<i>became</i>	<i>Midnight</i>	<i>became,</i>	<i>then</i>	<i>him-by</i>	<i>was-seen</i>	<i>one</i>	<i>woman-by</i>
bētā	yār-gai	kahē	lag-gai	kātarālyō	Unē	mānas-nē	
<i>son</i>	<i>the-lover-at-of</i>	<i>at-the-order</i>	<i>joined-having</i>	<i>was-killed</i>	<i>That</i>	<i>man-by</i>	
inē	bāt-gū	dēkh-gai	saghālā-tāĩ	mhāĩ	rahyō	Unē	janānā-gū
<i>this</i>	<i>occurrence-to</i>	<i>seen-having</i>	<i>morning-till</i>	<i>there</i>	<i>stayed</i>	<i>That</i>	<i>woman-to</i>
inē	bāt-gū	bhēd	puchhyō	kī,	‘inē	bātē-gū	ant
<i>this</i>	<i>matter-to</i>	<i>secret</i>	<i>was-asked</i>	<i>that,</i>	<i>‘this</i>	<i>matter-of</i>	<i>meaning</i>
yār-gai	kahē	lag-gai	bētā-gū	kyū	mār-diō?	Kai,	
<i>lover-at-of</i>	<i>at-the-saying</i>	<i>joined-having</i>	<i>the-son-to</i>	<i>why</i>	<i>was-killed?</i>	<i>What,</i>	
ta-khū	bētā	pyārō	naĩ	dō?’	Unē	janānā-nē	jawāb
<i>thee-to</i>	<i>the-son</i>	<i>dear</i>	<i>not</i>	<i>was?’</i>	<i>That</i>	<i>woman-by</i>	<i>answer</i>
						<i>was-given</i>	<i>that,</i>

'inē bāt-gū ant lainō, tau mhārī bah'nī jōlē jā, maĩ
'this matter-of meaning is-to-be-taken, then my sister near go, I
 chithī diyū Wah ta-khū ant dēsī. Woh mānas chithī
 (a)-letter give She thee-to meaning will-give That man the-letter
 lē-gai ū-gī bah'nī jōlē gayō Chithī dēkh-gai kahyō
 taken-having her-of sister near went The-letter seen-having it-was said
 ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
 that, 'eldest (ie first-of-the-month) Sunday-on come, and a-first-born did
 kērē lē-ā, maĩ ta-khū ant dēs' Woh mānas jēthā at'wār-gū
 with bring; I thee-to meaning will-give That man eldest Sunday-on
 bak'rū lē-kar āyō Unē janānā-nē chaukō bēhl-diyō,
 (a)-goat taken-having came That woman-by a-mud-platform was-prepared,
 bak'rū-gū ūbhō kiyō, sandhūr-gō tīkō lā-diyō, aur unī
 the-goat-to standing-up was-made, vermilion-of mark was-applied, and that
 mānas-gai bāth-maĩ tal'wār dī, aur kahyō ki, 'tayc maĩ
 man-in-of hand-in a-sword was-given, and it-was-said that, 'when I
 ta-khū sārāt karas, tau tū bak'rū-gū katarāl'jē' Unē janānā-nē kaū
 thee-to sign make, then thou the-goat-to did That woman-by some
 mantra parh-gai sārāt dī. Ū-nē bak'rū katarālyō
 incantations recited-having the-sign was-given Him-by the-goat was-killed
 Woh mānas kah dēkhē ki, 'maĩ ēk ban-maĩ chhiyū, lōi
 That man what did-he-see that, 'I one forest-in am; any
 mānas najar naĩ āt, phurat-phurat rajar-maĩ āyō
 man (in)-sight not comes, wandering-about sight-in came one
 gōl-sō ghar dīsvō, lōi būhō naĩ dōl Ū-lai dīe-dwālē p'rat
 roundish house was-seen; any door not was It-of round-about walking
 rihyō, aur lōi bidh-nē upar chahyō. Tau ghar-maĩ ek
 I-remained, and some means-by up I-climbed Ther the-to seen one
 pari dīa. Ghar-maĩ uaryō, kōi bīkhānō bīkhō tō,
 ladder was-seen The-to saw I-descended. behind bedding spread was,
 apar mānas kōi rāī dī. Khā-pat chhū-gay s'garō.
 but man any saw The-bedstead-on quietly I-went-to-sleep.
 Inē ghar-gī mānas chōr pari dī. Vah dī unī
 The house-from man for firewood was. They came, for some
 pakhyī mānas māī s'pā dēkh-ke chhū-gay. Kahō 'lōi
 strange man there sleeping seen-for by they-observed; then he began
 ki 'Mahārāj-nē ham-kā bat-maĩ mānas bāh-dī. Pāī
 that. 'God-by us-to firewood a woman has-taken-away. She-said my
 māī kahō' Un janānā-nē māī kahō mā mānas-gī
 not say. Those woman-by certain bedding-made that words said;
 rāī kahyō Tare wā jē-gayō tī dīkō mānas-gī katarāl
 not was-said When he was-said. She then was-observed for

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made This manner-with him-to
 das pand-rāh din khurāk dēt-rahī, aur āpas-māī
ten fifteen days food they-continued-to-give, and themselves-in
 un-kō badō pyār hō-gayō
them-to great affection became

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
 sail karan chalī-jāō, tau māī ēk-lau darap-jāū' Parī-nē
walling to-make go, then I alone afraid-become' The-fairies-by
 i-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
 kōth'ri-gū mat ughār'jē; aur sab kōth'ri ughār-gē
room-to not open, and all-(other) the-rooms opened-having
 dēkhat-rah-jē' In khusī-māī ēk mahinō gujar gayō, reh
looking-remain.' This happiness-in one month having-passed' went; those
 parī ū-kī janānā ban-gai, aur woh un-kā khasam.
fairies his wives became, and he their husband

Ek din unē mānas-gā dil-māī āī, uki 'nē kōth'ri-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
 ughār-gē dēkh'nī chāh'jē' Unē kōth'ri-gū ughāran-gī
opened-having to-see it-is-proper' That room-to opening-for
 parī nāh karī-dī ū-nē kōth'ri ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened Then
 unē kōth'ri-māī gadhō mandhyō diyō. Pal'nā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen A-saddle its back-on, and-
 jarā samān aswārī-gō ū-kī magar thō Gadhō kēhan lagō
jewelled trapping riding-for its back(-on) was The-ass to-say began
 ki, 'tū ā, mhārē-par charh-jā; māī ta-khu thōrī dēr-māī
that, 'thou come, me-on mount-up; I thee-to a-short while-in
 badī dūr-tāī sail karā-gē yāī pujā-dē' Woh
a-great distance-to a-j aunt caused-to-make-having here will-bring' That
 mānas aswār hō-gayō Gadhō asmān-gū udyō, aur ēk ban-māī jā-paryō,
man rider became The-ass the-sly-to flew, and one forest-in alighted,
 dhūri-par phuran lagō, gand'gī khān lagō
manure-on to-wall-about began, dirt to-eat began.

Unē mānas-nē sam'ghyō, 'gadhō bhūkhō chhai, kaū khā
That man-by it-was-thought, 'the-ass hungry is, something eating
 pī k.' Āp utar-gē dānak sō-gayō.
drinking let-it-tal' He-himself dismounted-having at-once went-to-sleep.
 Dīnak ākh lag-gai Ākh ughārī tau kah dēkhyō ki
At-once eye closed Lye opened then what was-seen that

gadhō mhā naī rahvō, aur unē jagah bak'rū
the-ass there not remained, and that place the-goat
kātvō-dō, wah jagah disī Unē janānā-jōlē dūur-gē
killed-was, that place was-seen That woman-near run-having
gavō, kahan lagō kī, 'ma-khū ēk bēri phēr
he-went; to-say he-began that 'me one time again
mhā puṛā-dē' Tau unē janānā-nē jawāb divō kī, 'rah
there cause-to-reach' Then that woman-by answer was-given that', 'this
mushkal chhai, ab tū ghar-kā jēthā bētā-gū lē-ā Tau māī
difficult is, now thou thine-own first-born son bring Then I
puṛā-diyū Tivū kahvō tiyū-hī jēthā bētā-gū lē-āyō, aur
will-convey Just-as it-was-said so the-first-born son-to he-brought, and
bak'rā-gī jagah unē janānā-nē unē bētā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and
tal'wār unē mānas-gā hāth-māī dī, aur mantra parhan laṛī
the-sword that man-of hand-in was-given, and incantations to-recite she-began
Tavē bakhat sārāt-gō āyō, tō tal'wār unē mānas-gā hāth-ma-dī
When the-time the-sign-of came, then the-sword that man-of hand-in-from
lē-ī, kī, 'pasū, ta-khū kōī ant naī āyō?
she-took, that, 'brute, thee-to any meaning not has-come?

FREE TRANSLATION OF THE FOREGOING

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He staved where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four faeries. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us

a man in the middle of this forest Let us not say anything to him.' So they said nothing to him. and when he awoke they put nice food before him, and did all they could for his comfort In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone' So they gave him the keys of the house and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go After a month had passed they got on so well together that they took him for their husband, and he took them for his wives

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter In the room he saw an ass It had a saddle on its back, and jewelled trappings The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest It began to walk about on a dunghill and to eat the dirt The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies She replied, 'This is a difficult thing to do If you will bring me your first-born son, I will be able to send you there' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood She put a sword into the man's hand and began to recite her incantations When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary

The specimens received from Muzaffargarh are quite different This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this

Ēk	saudāgar	saudāgarī-nē	giō.	Saudāgar-zādī	ēk'li	rahī.
<i>A</i>	<i>merchant</i>	<i>trade-for</i>	<i>went.</i>	<i>The-merchant's-wife</i>	<i>alone</i>	<i>remained</i>
Pādshāhī-rō	wazīr	ēk	buddhī-nē	kahē	lāgō,	'saudāgar-zādī
<i>The-kingdom-of</i>	<i>the-wazīr</i>	<i>an</i>	<i>old-woman-to</i>	<i>to-say</i>	<i>began,</i>	<i>'the-merchant's-wife</i>
dhurī jāō,	mārē-lā-rē	majlas	karā'			
<i>near go,</i>	<i>me-with</i>	<i>intimacy</i>	<i>make'</i>			

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *ḍī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *h* to *g*. Thus, *hō*, of, becomes *gō*, and *hī*, that, becomes *gī*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvi.

Amongst special peculiarities, we may notice the change of *e* to *a* in words like *dan* for *din*, a day, and *nakalyo* for *mkalyō*, he went out. So, *ē* becomes *a* in *phar^abō* for *phēr^ebō*, to journey. *U* becomes *a* in *malak* for *mulh*, a country, *adāū* for *udāū*, prodigal, and *gamāyō* for *gumāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ū-gē gamāyō*, he wasted. The demonstrative pronoun is *ū*, *tī*, or *vī*.

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS)

Ēk manakh-gē dō chhōrā thā Tī-mē-gā nānā chhōrā-nē ū-gā
One man to two sons were Them-in-of the-younger son-by him-of
 dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gī
father-to it-was-said that, 'my share-of what property comes that me-to
 dō' Pachhē ū-gā dādā-nē māl-mē-thī ū-gī bhāg pād
give' Afterwards him-of father-by property-in-from him-of share having-divided
 diyō Thōdā dan kēdē nānā chhōrā-nē sab māl
was-given A-few days afterwards the-younger son-by all property
 bhēgō kar-diyō, nē dur'kā malak phar'wā nakalyō. Nē
collected was-made, and a-distant country to-journey he-went-out And
 adāū hōī ū-gē ū-gō māl gamāyō Jab
prodigal having-become him-by him-of the-property was-squandered When
 ū-gā kanē sab hō-rīyō, nē malak-mē bhārī kāl padyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
 tabē vī-gē bhīd pad'wā lāgī Tabē ūnā malak-gā lōk kanō
then him-to distress to-fall began Then that country-of a-person near
 gayō, nē vī-gī sāth mal-gayō Ūnē ū-gē āp-gā khēt-mē
he-went, and him-of with was-joined By-him him-for his-own field-in
 duk'rā chār'wā ghālyē mēlyō Duk'ryā jō kbābāki khāti,
swine feeding for he-was-sent The-swine what food used-to-eat,
 ū-gā-thī yō ū-gī bhūkhī kōkh bhar'tō, pan ū-gē
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
 ī-gē diyō nī.
him-to it-was-given not

The present tense of the verb substantive is as usual in Labhāni Thus —

	Singular	Plural
1	chhū or chhē	chhā or chhō
2	chhē	chhō or chhē
3	chhē	chhē

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *katō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhāni. We may note the Gujarātī form *gēlō* as well as *guyō*, for 'he went'.

We have a peculiar negative in *natar dētō*, was not giving

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ

BAHRŪPIĀ DIALECT.

(Dialect of Sialkot)

SPECIMEN I.

Ik dāmi-rē dī bēi chhē. Ek-dē-rē-lō nakhō, bēi bō-rē
Ore nar-to 'no son were. There-of-r-from the-ounger son the-father-to
 pūrchyō 'rē bēi. 'tō mārō kōsō chhē, mārō dō-dē' O ne
asked, 'O father, whether my share is, me-to give' Him-by
 kōsō bānī dēi. O-rē bēi mārō ab 'tō bō,
the-a-ore caring-divided it-was-given. His son younge all ought to look,
 apnē-pāi rākh-lidō, dē-rē mārō chhē. Tō bō, 'tō
himself-with kept, for-of caring me-to-look. There share younge
 kāmō-rē-māi sab apnē māl-māi chhē. 'tō bō,
care-of-in all his own property me-to-look. When younge
 māl-māi chhē, 'tō bō, 'tō mārō bō, 'tō bō,
the-property was-looked-after. That caring me-looked after for me
 bō bō garib hō-giyō. O mārō bō, 'tō bō, 'tō bō,
very poor became. That caring me-looked after for me
 apnē palyō-māi sū chhē. 'tō bō, 'tō bō, 'tō bō,
his-own fields-in were feeding-for him-for himself. He younge
 sū khātō-tō, ab chhē. 'tō bō, 'tō bō, 'tō bō,
the-same eating-were, those kula it is me-looked after for me
 natar dētō. Jādē chhē 'tō bō, 'tō bō, 'tō bō,
not used-to-give. When him-to serve came. For younge

kadē maĩ tāhrē kahē-ṭhā bāhar nahĩ giyō, taĩ kadē mannē bag'rōtā
ever I thy command-from out not went, by-thee ever to-me had
 vī dīnō nāhĩ, tē mīmī ap'nē yārō-nālē khushī karũ Jadō
even was-given not, that I-also my-own friends-with happiness may make. When
 tāhrō aī bētā āyō-chhē, jaĩ tāhrō māl kañj'rō-rē gharī
thy this son come-is, by-whom thy property harlots-in-of in-house
 ujārē-chhē tū oh-rē wāstē wadō-bak'rā jhat'kāyō-chhē.' Oh-nō
squandered-was by-thee him-of for big-he goat caused-to-be killed-is' Him-to
 oh kahyō, 'rē bētā, tū rōj māhar-pāī ravē chhē, jō
by-him it-was said, 'O son, thou every-day me-near living art, whatever
 māhrō chhē, sō tāhrō chhē Abē khush hōtō chāhī chhē, aī tāhrō bhāī
mine is, that thine is Now glad being proper is, this thy brother
 mar-giyō-to, abē jī-paryō chhē, gumā-giyō-to, abē ā-milyō-chhē'
dead-was, now alive-become-is; lost-gone-was, now found-is'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN II.

Jadē Rājā Mān Singh āyō-ohhē, oh rājā-rē-nālē ham-i naukar
When Rājā Mān Singh come-was, that rājā-of-with we-also servants
 chhē Rājā Mān Singh jā-kē Kābul mār-lidō Phir jad
were Rājā Mān Singh(-by) gone-having Kabul was-conquered Then when
 Rājā Mān Singh Kābul mār-lidō, phir oh-nē wajirō
Rājā Mān Singh(-by) Kabul was-conquered, then him-to ministers
 musaddiyō kahyō, 'hē Rājā, taī Kābul sarkar-lidō-chhē, abē
statesman(-by) it-was-said, 'O Rājā, by-thee Kabul conquered-is, now
 tū pāchhē Lāhōrē-nē mur-chāl 'Jadē Guj'rāt Rājā Mān Singh
thou back Lahore-to back-go 'When Gujrat Rājā Mān Singh
 ā utaryō, oh-dē-mahārē chār jātē tī, Pawār, Rathaul,
having-come alighted, him-of-in-attendance four clans were, Pawār, Bathaul,
 Chōhān, Tūr. Tīn jātē mhārī kām-rahī, ēk jāt Tūr Gūj'rī
Chōhān, Tūr. Three clans ours survived, one clan Tūr a-Gujrī
 pāchhē Musal'mān hō-gayō-tō Phir Rājā mur gayō Jō
for Muhammadan become-were Then the-Rājā back-went Whosoever
 Rājā-nāl mhār bhāi mur-gaē, oh mur-gaē Phir ham-i Rām-
the-Rājā-with our brothers returned, they returned Then 'we-also Rām-
 nagar wasat-rahē, uttē ap'nē ghar wahēlī ham-i ghāl-
nagar stayed, there our-own houses big-buildings by-us-also were-
 lidi Utthā uth-kē ham-i Sōdh'rē ā-kē
constructed There-from arisen-having we-also Sōdh'rā having-come
 wasat-rahē, phir Sōdh'rē-thō uth-kē ham-i gāō ghāl-lid
lived, then Sōdhra-from arisen-having by-us-also village was-founded

FREE TRANSLATION OF THE FOREGOING

When Rājā Mān Singh¹ came here, we were his servants. The Rājā conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore. When he halted in the Punjab District of Gujrat, four of our clans, Pawār, Rathaur,

¹ Rājā of Āmbāl (Jaipur). He was Akbar's famous lieutenant.

Chōhān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home, but we stopped at Rāmnagar where we built houses and dwellings. Thence we migrated to Sōdhrā, and settled there. Then we again moved from Sōdhrā and founded our present villages.

STANDARD WORDS AND SENTENCES IN LABHĀNĪ.

English	Labhānī (of Berar)	Labānī of Panjab.
1 One . .	Ēkā	Ēk
2 Two .	Dī	Dō, dā
3 Three	Tin . .	Tin
4 Four .	Chār	Chār
5 Five .	Pāch	Pāch
6 Six	Chhō .	Chhan, chō
7 Seven	Sāt	Sāt.
8 Eight . .	Āt	Aṭh
9 Nine	Naw . .	Nau
10 Ten	Das	Das
11 Twenty	Vis .	Bis
12 Fifty .	Pachās . .	Pachās
13 Hundred . . .	Sō . .	Sau
14 I . .	Ma, mē, may .	Maī
15 Of me .	Mārō, mhārō .	Mhārō
16 Mine .	Mārō, mhārō . .	Mhārō
17 We	Ham	Ham
18 Of us	Hamārō .	Hamārō
19 Our	Hamārō	Hamārō
20 Thou .	Tū, tū	Tū, thū
21 Of thee . .	Tārō .	Thārō
22 Thine	Tārō	Thārō
23 You	Tam, tamō	Tam
24 Of you .	Tamārō	Thuārō
25 Your	Tamārō .	Thuārō

English.	Lathiki (of Bear).	Lathiki of Panyo.
26 He . . .	Ū, o . . .	Ō, woh.
27 Of him . . .	Ō-ro . . .	Ū-gō, ū-kō
28 His . . .	Ō-ro . . .	Ū-gō, ū-kō
29 They . . .	Ō . . .	Ū, veh.
30 Of them . . .	Ānō-ro, ann-ro	Ū-gō, un-kō.
31 Their . . .	Ānō-rō, ann-rō	Ū-gō, un-kō.
32 Hand . . .	Hāt . . .	Hāth.
33 Foot . . .	Pag . . .	Gōdō
34 Nose . . .	Nāk . . .	Nāk.
35 Eye . . .	Akhi . . .	Akh.
36 Mouth . . .	Maṇḍō . . .	Mūh.
37 Tooth . . .	Dēt . . .	Dēt.
38 Ear . . .	Kān . . .	Kān.
39 Hair . . .	Lattā . . .	Kēs.
40 Head . . .	Māthō . . .	Māthō
41 Tongue . . .	Jīb . . .)	Jīb.
42 Belly . . .	Pēt . . .	Pēt.
43 Back . . .	Putthō, pūthō . . .	Kēḍ, magar
44 Iron . . .	Lōhō . . .	Lōh.
45 Gold . . .	Sōḥō . . .	Sōḥō
46 Silver . . .	Rupō . . .	Chēḍi.
47 Father . . .	Bāpā . . .	Bāpā.
48 Mother . . .	Yāḍi . . .	Bā.
49 Brother . . .	Bhāi . . .	Bhāi.
50 Sister . . .	Bhāin . . .	Bhāin.
51 Man . . .	Mānō . . .	Bandō
52 Woman . . .	Bu . . .	Buddi, budāhi, annā, annā, lawānī.

English.	Tabbānt (of Berar).	Tabbānt of Panchab.
53 Wife . . .	Qāṣṣṣ . . .	Buḍḍi, buḍḍhi, lawḍḍi.
54 Child . . .	Qhḥḥḥ . . .	Jatak.
55 Son . . .	Bṣṣṣ . . .	Qhḥḥḥ.
56 Daughter . . .	Bṣṣṣ . . .	Qhḥḥḥ.
57 Slave . . .	Jāḥḥḥ . . .	ḥḥḥḥ.
58 Cultivator . . .	Khḥḥḥḥḥḥ . . .	Jhḥḥḥḥḥ.
59 Shepherd . . .	Dhḥḥḥḥḥ . . .	Chḥḥḥḥḥ, wḥḥḥḥ.
60 God . . .	Dḥḥḥ . . .	Wḥḥḥ ḥḥḥḥ.
61 Devil . . .	Bhḥḥ . . .	Bhḥḥ.
62 Sun . . .	Dḥḥ . . .	ḥḥḥḥ.
63 Moon . . .	Chḥḥḥ . . .	Chḥḥḥ.
64 Star . . .	Tḥḥḥ . . .	Tḥḥḥ.
65 Fire . . .	Aḥḥḥ . . .	Aḥḥ.
66 Water . . .	ḥḥḥ . . .	ḥḥḥḥ.
67 Horse . . .	Gḥḥ . . .	Gḥḥḥ.
68 Horse . . .	Gḥḥḥ . . .	Gḥḥḥḥ.
69 Cow . . .	Gḥḥḥḥ . . .	Gḥḥḥḥ.
70 Dog . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
71 Cat . . .	Gḥḥ . . .	Gḥḥ.
72 Crow . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥḥḥḥ.
73 Duck . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
74 Hen . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
75 Goose . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
76 Sheep . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
77 Pig . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
78 Goat . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
79 Ox . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.
80 Bull . . .	Gḥḥḥḥ . . .	Gḥḥḥḥḥḥ.

English	Labhāni (of Berar)	Labānki of Panjab
80 Come .	Ā .	Ā.
81 Beat .	Mār	Mār
82 Stand .	Ubbō rah .	Khalō-jā
83 Die	Mar .	Mar-jā
84 Give	Da . .	Dē
85 Run	Dhās .	Nath-jā, nhāṭh-jā
86 Up	Uppar .	Upar
87 Near	Kanē	Nēpē
88 Down	Hētē	Talō, thallē
89 Far .	Ghaṇ . .	Dār
90 Before . .	Aghē . .	Āgē
91. Behind .	Pāchhē, pachhē	Pāchhē
92 Who	Kūṇ . .	Kaun, kēhtrō
93 What .	Kāi	Kā, kāō
94 Why .	Kasā na .	Kiṛ.
95 And	An .	Aur, te
96 But . .	Paṇ .	Par
97 If . . .	Jō . . .	Jē
98 Yes . .	Hāv	Hā
99 No .	Nahī	Nahī, nā
100 Alas	Arērē	Afsōs, amsōs
101 A father . .	Bāpū	Bāpū.
102 Of a father	Bāpē-rō .	Bāpū-gō, -kā
103 To a father . .	Bāpē-nē .	Bāpū-khō, -gū, -gē, -kō, -rē
104 From a father .	Bāpē-kan-ti (or -kē-ti)	Bāpū-kōlō, -dī, -san.
105 Two fathers . .	Dī bāp . .	Dō bāpū
106 Fathers .	Bāpa .	Dhēr sārē bāpū.

English.	Labhāni (of Derar)	Labanki of Panjab
107 Of fathers	Bāpē-ro	Bapū-gō, -ka
108 To fathers	Bāpē-na	Bāpū-khō, -gā खँ, -को, नो
109 From fathers	Bāpē-kan-ti	Bapū-kōlō, -di, -nan
110 A daughter	Bēti	Chhōri
111 Of a daughter	Bēti-nō	Chhōri-gō, etc
112 To a daughter	Bēti-na	Chhōri-khō, etc
113 From a daughter	Bēti-kan ti	Chhōri-kōlō, etc
114 Two daughters	Di bētiyā	Do chhōri
115 Daughters	Bētiyā	Dhēr chhōri
116 Of daughters	Bētiyā nō	Chhōri-gō, etc
117 To daughters	Bētiyā-na	Chhōri-khō, etc
118 From daughters	Bētiyā-kan ti	Chhōri-kōlō, etc
119 A good man	Bhalō māpas	Chāngō bandō
120 Of a good man	Bhalā māpas-nō	Chāngā bandā gō, etc
121 To a good man	Bhalā māpas-na	Chāngā bandā-khō, etc
122 From a good man	Bhalā māpas-kan-ti	Chāngā bandā-kōlō, etc
123 Two good men	Di bhalā māpas	Do chāngā bandā, etc
124 Good men	Bhalā māpas	Chāngā bandā
125 Of good men	Bhalā māpas-nō	Chāngā bandā-gō, etc
126 To good men	Bhalā māpas-na	Chāngā bandā-khō, etc
127 From good men	Bhalā māpas-kan-ti	Chāngā bandā-kōlō, etc
128 A good woman	Bhālī bīrē	Ek chāngī bandā
129 A bad boy	Kharāb chhōri	Ek burā chhōri
130 Good woman	Bhālī bīrē	Chāngī bandā
131 A bad girl	Kharāb chhōri	Ek burā chhōri
132 Good	Bhalō, achhō	Chāngī
133 Better	Ō ū achhō	Ek chāngī bandā

English.	Lathāki (cf. Pers.)	Lathāki of Panjab
132. Best .	Gharō āchhō, sē-ti āchhō	Sabb-di chaṅgō
135 High .	Ūch . . .	Ūchō
136 Higher .	Ō-ti ūch . .	Ū-di ūchō.
137 Highest	Sē-ti ūch . . .	Sabb-di ūchō.
138 A horse . .	Ghōḍō . . .	Ghōḍō
139 A mare .	Ghōḍi	Ghōḍi
140 Horses .	Ghōḍā .	Dhēr sārā ghōḍā
141 Mares .	Ghōḍi .	Dhēr sārī ghōḍī.
142 A bull .	Balad	Sēd, (a bullock) nari
143 A cow	Gāṛḍi . .	Gauri
144 Bulls .	Balad	Dhēr sēd, dhēr nari.
145 Cows . .	Gāṛḍi . . .	Dhēr gauri.
146 A dog .	Kvatrā .	Kuthrō
147 A bitch .	Kvatri . .	Kuthri.
148 Dogs .	Kvatrā .	Dhēr kuthri.
149 Bitches .	Kvatri	Dhēr kuthri.
150 A he goat	Bakrā . . .	Bōkrō
151 A female goat .	Bakri, chhēli	Bōkri.
152 Goats .	Bakri .	Bōkrā
153 A male deer .	Kālā-it .	Harān.
154 A female deer .	Halani	Harāni.
155 Deer . .	Halani . . .	Dhēr harān.
156 I am	Ma chhū or chha	Mā ē, ō, āū, haigō, chhaigō.
157. Thou art .	Tū chhi chha	Tū ē, i, haigō, chhaigō
158 He is .	Ū chhā, chha .	Ō ē, haigō, chha gō
159 We are	Ham chhā chha .	Ham ē, haigē, chhaigē. chhāi.
160 You are .	Tam chhō, chha .	Tam ē, o, haigē, chhaigē.

English	Labhānī (of Berar)	Labānki of Panjab
161 They are	Ō chhē, chha	Vē ē, ē, haigā, chhaigā
162 I was	Ma vētō-tō	Maĩ dō, hēgō dō, chhēgō-dō
163 Thou wast	Tā vētō-tō	Tũ dō hēgō-dō, chhēgō-dō
164 He was	Ū vētō-tō	Ō dō, hēgō-dō, chhēgō-dō
165 We were	Ham vētō-tō	Ham dā, hēgā dā, chhēgā-dā
166 You were	Tam vētō-tō	Tam dā, hēgā dā, chhēgā-dā
167 They were	Ō vētō-tō	Vē dā, hēgā-dā, chhēgā-dā
168 B,	Vay	Hō
169 To be		Hōnō
170 Being		Hōtō
171 Having been	Vēgō	Hō-gē, hō-kē
172 I may be		
173 I shall be	Ma vihū	Maĩ hūs
174 I should be		
175 Beat	Mār	Mār
176 To beat	Mār ^a pō	Mār ^a nō
177 Beating	Mār ^a tō	Mār ^a tō
178 Having beaten	Māran	Mār-gē mār-ke
179 I beat	Ma mārū	Maĩ mārū
180 Thou beatest	Tā mārē	Tũ mārū
181 He beats	Ū mārē	Ō mārē
182 We beat	Ham māra	Ham mārā
183 You beat	Tam māro	Tam mārē
184 Ther beat	Ō mārē	Vē mārē
185 I beat (<i>Past Tense</i>)	Mē māryō	Maĩ marā
186 Thou beatest (<i>Past Tense</i>)	Tū māryō	Tũ mārō
187 He beat (<i>Past Tense</i>)	Ū māryō	Ō-nē māro

English.	Hebrew, 1 st Form.	Hebrew, 2 ^d Form.
188. We hear (Pres. Tense)	שמעו שמעו	שמעו שמעו
189. You hear (Pres. Tense)	שמעו שמעו	שמעו שמעו
190. They hear (Pres. Tense)	שמעו שמעו	שמעו שמעו
191. I am hearing	שמעו שמעו	שמעו שמעו
192. You are hearing	שמעו שמעו	שמעו שמעו
193. They are hearing	שמעו שמעו	שמעו שמעו
194. I may hear	שמעו שמעו	שמעו שמעו
195. I shall hear	שמעו שמעו	שמעו שמעו
196. You will hear	שמעו שמעו	שמעו שמעו
197. He will hear	שמעו שמעו	שמעו שמעו
198. We shall hear	שמעו שמעו	שמעו שמעו
199. You will hear	שמעו שמעו	שמעו שמעו
200. They will hear	שמעו שמעו	שמעו שמעו
201. I should hear	שמעו שמעו	שמעו שמעו
202. I am heared	שמעו שמעו	שמעו שמעו
203. I was heared	שמעו שמעו	שמעו שמעו
204. I shall be heared	שמעו שמעו	שמעו שמעו
205. I do	שמעו שמעו	שמעו שמעו
206. You do	שמעו שמעו	שמעו שמעו
207. He does	שמעו שמעו	שמעו שמעו
208. We do	שמעו שמעו	שמעו שמעו
209. You do	שמעו שמעו	שמעו שמעו
210. They do	שמעו שמעו	שמעו שמעו
211. I am	שמעו שמעו	שמעו שמעו
212. You are	שמעו שמעו	שמעו שמעו
213. He is	שמעו שמעו	שמעו שמעו
214. We are	שמעו שמעו	שמעו שמעו

English.	Labhāni (of Derar)	Labhāni of Panjab
215 You went	Tam gē	Tam grā
216 They went	Ō gē	Vē grā.
217 Go	Jo	Jā
218 Going	Jāto	Jātō
219 Gone	Gyō	Gis
220 What is your name	Tamārō nām kṛi chhē ?	Thārō lā nām ?
221 How old is this horse ?	Yē ghōḍē-nō umar kat'ri chhē ?	Inhē ghōḍā-gi lā umar ?
222 How far is it from here to Kashmir ?	Atō tī Kāsmir kat'ri dūr chhē ?	Yabḥ-dī Kashmīr kat'ni dūr hai ?
223 How many sons are there in your father's house ?	Tārē bāpē rō gharē-ma kat'rā bēṭā chhē ?	Thārā bāpu-gē ghar kina chhōrā ē ?
224 I have walked a long way to-day	May āj ghaṛī dūrē-ti chālap āyō chhō	Maī āj dhēr dūr-dī tār-kō āyē.
225 The son of my uncle is married to his sister	Mārē lākā-rō chhōrā rō vchā o-rī bēh'nō tī vēgō	Mhārā ohāchā-gō chhōrō ū-gī bhainī karē vīhāyō dō
226 In the house is the saddle of the white horse	Gharē-ma dhōlē ghōḍē-rō ghōgur chhē	Chittā ghōḍā gī kāthī ghar-gē mahī ē
227 Put the saddle upon his back.	Ō rō pūthē-par ghōgur dē dō	Kāthī ū gī kād-pā las dō
228 I have beaten his son with many stripes	May o rē ohhōrā nē wārēk phat'kā maryō chhē	Maī ū gā ohhōrā gū barā baitā karē māriō
229 He is grazing cattle on top of the hill.	Ū o ṭekadā rē māthē par dhōr charārō chhē	Ō māl pahāṛi gō surā-par charā rīhō dō
230 He is sitting on a horse under that tree	Ō jhādē rē bēṭō ghōḍē-par bas-chhē	Ō darakh-t-gē talō ghōḍē baithō hoyō
231 His brother is taller than his sister	Ō rō bhāī o rī behēnē tī ūchō chhē	Ū-gō bhāū ū-gī bhainī dī lāmō ē
232 The price of that is two rupees and a half	Ō-ra kummat adhāi rupiyā chhē	Ū-gō mōl dhāi rupaiō ē
233 My father lives in that small house	Mārō bāpnān'kyā gharē-ma raha-chhē	Mhārō bāpū unbḥ chhōṭā ghar mā rahē
234 Give this rupee to him	Ō-na i rupiyā dā	Yeh rupaiō ū nē dē-dē
235 Take those rupees from him	Ō-rē-lan tī o rupiyā lēlē	Vē rupaiā ū-gē-pai dī lē-lē
236 Beat him well and bind him with ropes	Ō-na lhūp mār an o na badh'ṇā tī bādh	Ū-gū chaḍgi tarē mār, te rassi karē chāmāḍ
237 Draw water from the well.	Bāw'dī māhō tī pāpī lādh	Kūā mā-dī pāuī kārḥ
238 Walk before me	Mārē āghē chāl	Mērē āgē chāl.
239 Whose boy comes behind you ?	Tārē lārē kērō chhōrā āv-chhē ?	Kū gō chhōrō thaurē pūchhē lagō āv ?
240 From whom did you buy that ?	Tam kē rē-kṛīyē mōl hō ?	Tū kō gō-pā-dī lha-īlō ?
241 From a shopkeeper of the village	Yē khādē-rē dukān-dār kanhē-tī.	Gauri-māh-dī j-h'pī lāt'ṭī, ū-gē-pa dī lhandi